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# CLASSICAL ASSOCIATION

PROCEEDINGS

JANUARY 1918

(VOLUME XV)

WITH RULES AND  
LIST OF NEW MEMBERS


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## Roll of Honour

*" Their names who dared  
For that sweet mother land which gave them birth  
Nobly to do, nobly to die."*

C. H. BROADBENT, M.A.	L. W. HUNTER, M.A.
R. S. DURNFORD, B.A.	W. LORING, M.A.
R. M. HEATH, B.A.	W. L. PAINE, M.A.
A. E. G. HULTON, M.A.	C. E. FRY, B.A.
W. HARDING LEWIS	J. B. K. PREEDY, M.A.
C. E. STUART, M.A.	F. C. THOMPSON, M.A.
REV. PROFESSOR J. H. MOULTON, D.D., LITT.D., D.THEOL.	

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*" Nobis meminisse relictum "*



## MINUTES OF PROCEEDINGS OF A DEPUTATION FROM THE CLASSICAL ASSOCIATION

WHICH WAITED UPON THE PRESIDENT OF THE BOARD OF EDUCATION (THE RIGHT HON. H. A. L. FISHER, LL.D., F.B.A.) ON FRIDAY, APRIL 27TH, 1917, AT THE OFFICE OF THE BOARD OF EDUCATION, WHITEHALL, S.W., AT 12 O'CLOCK NOON.

THE President was accompanied by: Sir L. Amherst Selby-Bigge, K.C.B., Permanent Secretary of the Board; Mr. Gilbert Murray; The Hon. W. N. Bruce, C.B., Principal Assistant Secretary, The Secondary Schools Branch; Mr. J. W. Mackail, Assistant Secretary, Secondary Schools Branch; Sir Owen Edwards, Chief Inspector, Welsh Department; Mr. W. C. Fletcher, Chief Inspector, Secondary Schools; Mrs. M. Withiel, Woman Inspector; Mr. J. W. Headlam; and Mr. F. H. Oates and Mr. N. D. Bosworth-Smith, Private Secretaries.

The Deputation consisted of The Right Hon. Viscount Bryce, O.M., P.B.A.; Sir Frederic George Kenyon, K.C.B., F.B.A.; Sir Archibald Geikie, O.M., K.C.B., F.R.S.; Professor Haverfield, F.B.A.; Professor Sonnenschein; Professor R. S. Conway; Professor Ure; Professor D. A. Slater; Dr. W. Rushbrooke; Mr. Walter Leaf; the Head Master of Marlborough (Mr. C. Norwood); Mr. A. Mansbridge; Mr. W. E. P. Pantin; Miss D. E. Limebeer; Miss Strudwick; Miss H. L. Powell; Miss M. H. Wood; Mr. E. R. Garnsey; and Mr. W. Edwards.

LORD BRYCE: "Mr. Fisher, I have the honour to introduce to you a deputation which comes to you under the auspices of the Classical Association to make certain representations with regard to the position of classical studies, which it is the duty, business and occupation of the Classical Association to guard and promote.

These representations deal with certain questions that have recently engaged your attention in practical form.

I need say comparatively little in introducing the Deputation, in the first place because these subjects are very familiar, and long have been familiar to you, and in the next place because we have brought with us here a memorial addressed to you and also a memorandum which has been prepared for the purpose by the Classical Association, and which contains suggestions upon this subject, which I am sure you will be glad to have, and will weigh most carefully.

There is one specific point to which I may advert, because it is a point most distinctly of a practical character to which your attention will be directed by the members of the Deputation, and particularly by those who have had some practical experience; it is that which may be done and ought to be done for giving an opening for the acquisition of classical knowledge by promising pupils existing in places where it is not always possible, within the immediate reach of the residence of the pupil, to provide those higher classical studies which it is our desire to promote and secure, if possible, attention to in our schools.

You will have long felt that we are confronted here by two difficulties, and I may say that these difficulties may most clearly be appreciated by stating to you three propositions upon which I think all those who have studied higher education are pretty well agreed. I will not say that opinion is unanimous about them, because we have seen extreme divergences on both sides. Still, I think most people are practically agreed on these three propositions, which may be taken as our point of departure.

In the first place, there are some studies which do not present sufficient prospect, to the average mind of the average parent, of a definite practical pecuniary advantage to induce him to desire that his children should be educated in these subjects, or to secure the support of a comparatively uninstructed opinion to give attention to those studies. Those studies nevertheless, although not making this immediate direct practical claim, are studies which in our opinion are so essential to the true conception of the highest education, so essential to the complete fitting out of a man for his duties in this world as a citizen and as a Christian, so essential to what may be called the higher intel-



lectual and moral life of the Nation as a whole, that it is of great importance that they should be retained, and that due provision should be made for them in whatever curricula of instruction are finally accepted by the country as fit to be generally adopted in schools.

In the second place, these studies are not fit for all pupils; it is only boys and girls of superior intellectual gifts, I might perhaps also say of special intellectual gifts, who are fitted to derive due benefit from them. They are also studies the full benefit of which cannot be obtained without advancing a considerable direction in them. There are some studies in which even a small knowledge is profitable and useful, but there are other studies whose benefit is not obtained until you reach a certain advance in them. For instance, in mathematics I would venture to submit that even a slight acquaintance, which does not go beyond the first two books of Euclid, is valuable intellectually. But a knowledge of Greek which does not go beyond the Greek Accidence is of little or no value, I should say is practically of no value at all. Therefore we have to consider that there is a great difference between studies in which even a small knowledge is of use and those in which the full benefit does not begin to be reached until you have made considerable progress in them.

The third proposition is this: It is practically impossible for us to provide in all secondary schools instruction in some of these higher studies for the pupils who attend those schools, and therefore we shall be obliged to draw a distinction between two kinds of secondary schools, those in which provision will be made for those higher studies and those in which no provision or comparatively an imperfect provision can be made.

And that brings us to the practical problem: How are we to do the two things which in our view are essential to the maintenance of the higher standard of education; how are we to make provision to enable the promising boys and girls, who have an aptitude for these higher studies, to obtain them, and to advance sufficiently far in them to begin to reap the benefits? This really is part of a larger question: How are we, through our mechanism of elementary and secondary schools, to discover the promising minds, the minds that have in them the hope of reaching high excellence and making substantial contributions to the intellectual

wealth of the Nation ; how are we to reach these through our machinery in schools ; how are we, even in the elementary schools, to find the boy who will make the most out of a secondary education, and how, in the secondary schools in general, are we to find those boys and girls who are fit to be sent to the schools which will give that highest form of secondary education, to which I have already referred ?

That seems to be the great practical problem. It is largely a problem of organisation, and upon that question of organisation there are many here in the Deputation who are much more competent to speak than I should be, even if I desired to take up your time in entering into what they will do much better. It is a problem which you already, from your experience in the great manufacturing City of Sheffield, must have been faced with, and which I am sure you have already considered. But I hope that the practical light which some of the members of the Deputation can give you from their experience will not be without its value.

Let me add that I venture to call your attention specially to the third section of this memorial which we have the honour to lay before you, which begins with ' Finally the Classical Association desires to draw the attention of the Board of Education to the existing tendency, by which the education given to the cleverer children who come from the elementary schools bears a different stamp from that given to children of the professional classes, being directed more narrowly to material and industrial well-being and less to the effective study of literature and history.' This raises a larger question than that to which the Deputation is specially directed. It raises the question not only of classical studies but of higher studies altogether. The elements of Philosophy, the study of History, are intimately concerned, and I only mention it for the sake of expressing what I believe are the views of the Deputation, that this is a matter of supreme importance to the Nation. You have already done a great deal to frame, and I trust that you, by the proposals you have laid before Parliament, are to do still more to furnish, opportunities by which the best intellectual force of the people can receive the best training and be imbued with those studies from which it will derive benefit.

We are very anxious not to let those studies be the special prerogative of those who have been the richer and the more educated classes. We believe that the reserve of intellectual power of our people ought to be introduced to them. We are extremely anxious that everything should be done to give them a chance of obtaining from education all that education can give, and to fit them as they make their way upwards in life to do everything that their natural talents, matured and polished by education, can accomplish for the benefit of the Nation as a whole.

We think that in the construction of some machinery for that purpose, to turn to higher account, and better and fuller account, all of that intellectual reserve in the Nation, we shall do more than perhaps we can do by anything else to maintain for our people that position in the world, in the practical world and in the intellectual world, which they have held, and which we hope they will continue to hold. That, above all things, is the subject which we desire to commend to your attention. I have the pleasure of asking Sir Frederic Kenyon, whom you know, to follow with some remarks on that subject."

SIR FREDERIC KENYON: "I have the honour, sir, as Chairman of the Council of the Classical Association, formally to put before you these proposals which have already been sent to you. I do not think it is necessary for me to say much in explanation of them. The principle is quite clear, and I hope it is so obviously just that it will commend itself not only to you, but to all who have to deal with the matter here and outside. On the other hand, the matters of detail which are so important will necessarily have to be dealt with by the experts of your Board and those teachers who are concerned with the administration of secondary education in the schools which we have in mind.

What I want to emphasise, if I may, is this: that these proposals are not an attempt of a selfish character on the part of the advocates of Greek and Latin; they are part of a larger scheme of educational reform in which the Classical Association is associated with other bodies representing not only other branches of the humanities, but also natural science.

There have been during the past year a series of conferences and discussions between organisations of this kind which have



achieved, I think I may say, a very remarkable amount of unanimity. Their object has been to secure harmony between the different interests which have so often been wasting their time in attacking one another, and to arrive at some common programme for secondary education in this country.

We are not asking therefore—I want to make this plain—for any privileged position on behalf of the classics. We recognise, of course, that the classics have held a privileged position in what are known ordinarily as the Public Schools—the Public Schools of the older type. Those are schools founded by people who believed in the classics, and they were founded in times when scientific education, as we know it now, did not exist. •

I will not take up time in eulogising the work they have done or the aim of the classical education given by them. We recognise fully now that provision must be made in those schools for more time to be given to Natural Science, and in many cases to other branches of the humanities, and that that time must be obtained by economies at the expense of classical teaching. The definite proposals, of course, must be made by the representatives of these other subjects concerned, and our share is only, so far as we have influence, to receive them sympathetically, and to do our best to see that they are given fair play.

What we have to do, as representing the interests of classical education, is the converse of that proposition, to ask that in schools in which provision for classical teaching does not exist or is inadequate such provision of a good class should be made. We feel that the aptitude for classical study is not confined to one social class, and our object is to secure that opportunity for studying Greek and Latin should be within the reach of all boys and girls who have sufficient aptitude to benefit by it, in whatever class of society they may be born. When I say ‘have sufficient aptitude’ for it I do not mean only that they are likely to become proficient teachers of classics. We believe that the benefit of classical education spreads much wider than that, and that there are in those classes of society, as in those classes that go to the Public Schools, a large proportion of boys and girls who could profit by a first-hand acquaintance with Greek and Latin language and literature, and our object is that they shall have the opportunity of receiving it.

We are not asking that classics should be made compulsory upon anyone ; we are asking that ignorance of the classics should not be compulsory upon anyone. Our claim, of course, rests on our belief in the educational value of Greek and Latin. That no doubt is denied by some, and it has been argued that all the benefit that most people could hope to get from Greek and Latin can be derived from translations. I do not think it is necessary to argue that point at any length here. I do not question that there are many students who would not benefit from Greek and Latin to a sufficient extent to make it worth while for them to persevere with those languages, and for them the best thing they can do is to get what benefit can be got from translations ; but no one who is conversant with the subject at all, no one who is conversant with those languages, would regard it as an arguable proposition that you can get as much benefit from translations as from originals, if you have the capacity of understanding the originals.

We are not asking that education in the Greek and Latin languages should be made compulsory on those who have not got the capacity to benefit from them. We are asking, however—and we regard it as an obvious proposition—that those who have the aptitude for going far enough really to learn and appreciate these languages should be enabled to do so, and that it be admitted also that they would get more benefit from the knowledge of the languages and the literature themselves than they possibly could from translations.

The next point I should wish to make is that we are looking at this from the point of view of the education of the citizen. It is again universally admitted that a knowledge of human nature is at least as essential to the future citizen as a knowledge of the material natural world by which we are surrounded, and what we desire is to put within the reach of boys of all classes both branches of education. Why should an acquaintance at first hand with the finest literature in the world, or the linguistic training which ancient languages can give more effectually than modern, be confined to the clever boys of the Public-School class ? Why should not the clever boy of the Board School have his chance of benefits which are only denied by a small proportion even of those who have themselves had no experience of them ?

Our conception of citizenship has, of course, expanded very

largely since the days when classical schools were almost the only schools in the country, and the result has been that the large majority of our future citizens is growing up now with a different style of education, one which is mainly confined to natural science and to what may be called the more material branches of education which are likely to bring a return of a commercial kind. What we want is that these future citizens should have added to their education a knowledge of human nature, of the thoughts and purposes of men in the past, in order that their experience may be widened. Such knowledge is a knowledge of history, a knowledge of the thoughts of men in the past; it is in effect the widening of experience, and no country can have stable institutions which does not possess experience. I do not think I need labour that point at any length; it is admitted by those for whom I am now speaking, and also by those who are concerned with the other main branches of a liberal education.

In the memorandum which we have laid before you we have quoted a recent declaration of the Workers' Educational Association. It states 'That since the character of British Democracy ultimately depends on the collective wisdom of its adult members, no system of education can be complete that does not promote serious thought and discussion on the fundamental interests and problems of life and society.' That declaration we should thoroughly endorse, with the addition that no serious thought and discussion on the fundamental interests and problems of life and society can be complete which does not include a knowledge, and a knowledge at first hand, of the way in which those problems were dealt with in ancient Greece and Rome.

With regard to this declaration, there is no one who can speak with more authority on behalf of the Workers' Educational Association than Mr. Albert Mansbridge, who is here to-day, so I will say no more on that head. On the other hand, we have also the assent of the representatives of natural science, as well as of other branches of the humanities.

There was a conference held recently between two bodies known as the Council for Humanistic Studies and the Educational Subcommittee of the Board of Scientific Societies. The Council for Humanistic Studies includes such bodies as the British Academy, the Classical Association, the English, Geographical, Historical



and Modern Language Associations, and other kindred bodies, while the Board of Scientific Societies includes representatives of the Royal Society and of the leading Societies which are connected with natural science. At that Conference this resolution was passed unanimously:

‘ While it is probably impossible to provide adequate instruction in both Latin and Greek in all secondary schools, provision should be made in every area for teaching in these subjects, so that every boy and girl who is qualified to profit from them shall have the opportunity of receiving adequate instruction in them.’<sup>1</sup>

So the principle of these proposals which I have laid before you, sir, is only one of which the desirability is admitted by practically all those who are qualified to speak on educational subjects, and I think it may be claimed to the credit of the conferences and discussions which have taken place during the past year that so much unanimity has been arrived at.

As to the actual condition of things, and the extent to which it falls short of this ideal, there are others here who will follow me, and who can speak from first-hand experience, so I will leave that part of the subject entirely to them.

What, in conclusion, I want earnestly to press is that this is a unique opportunity for introducing reforms in secondary education which will have a practically unanimous backing. We are agreed now that education is the essential basis of citizenship. We are agreed that a well-balanced education includes instruction both in the humanities and in natural science, and I should add too that it includes a respect for knowledge in both those branches, and that those concerned with each branch should reciprocally respect the knowledge which is the province of the other branch. We are agreed also that different students have different aptitudes, and that provision should be made to satisfy all aptitudes of a healthy kind.

<sup>1</sup> The Executive Committee of the Board of Scientific Societies accepted this resolution in a modified form, viz. : “ While it is impossible and undesirable to provide adequate instruction in both Latin and Greek in all secondary schools, provision should be made in every area for teaching in these subjects.”

In all this we are agreed. What we ask is that opportunities may be given so that our future citizens, in whatever class of society they are born, may be able to extend their knowledge over the spheres of ancient history and of ancient languages, and that the finest literature in the world, some of the greatest experience of the world, the history of the empire which is nearest akin to our own in its various problems, should be accessible to those who are capable of profiting by it at first hand, and in the languages in which all this knowledge is enshrined. The other parts of our subject I will leave to the speakers who follow me."

LORD BRYCE: "I have now the pleasure of asking Mr. Edwards, who is the Head Master of the Bradford Grammar School, to say a few words on the matter."

MR. EDWARDS: "Mr. Fisher, Lord Bryce and Sir Frederic Kenyon have dealt with the general consideration of the subject, and I do not want to do more in that connection except just to emphasise paragraph 3 from the point of view of one who lives in a Provincial town. No one in that position can fail to realise the growing importance of Municipal Government and the increasing necessity that our leading citizens, and indeed as many citizens as possible, should be led to clearness of views and balance of mind and a wide mental outlook. Now the lack of these qualities at the present time is perfectly obvious. It is distressingly obvious to the statesman, and perhaps consolingly obvious to the politician; and if classical education does contribute, as we believe it does contribute, to giving those qualities, then I think it will not be a mistaken policy on the part of the State to provide facilities for it.

I shall speak only of course of the boys—the ladies can speak of the girls—who go to our Local Secondary Schools and especially those who come from the Public Elementary Schools. The well-to-do parent can always get a good classical education for his boy by sending him to a good classical boarding school, but the poorer boys in very many cases indeed are cut off from all opportunities of obtaining a classical education, simply because there are no facilities for it at the local school to which alone they can afford to go. I am, therefore, going to deal more particularly with three points. First the capacity of these boys for a classical

education. I am going to try to show that they have a capacity for classics equal to that of any other type of boy; and then I am going to try to show that where facilities are provided there is, at any rate, a certain readiness on the part of these boys to take advantage of them; and lastly I hope to show, in some cases, how inadequate the existing provision is.

Now with regard to the first point, that is, the capacity of the boys of this type to take up a classical education, I think, in the short time at my disposal, the best proof that I can give is to adduce concrete instances. I will take my own school; you know that Bradford Grammar School is a school of about 640 boys, and as you know it is a very democratic school. There are sons of local professional men, there are sons of well-to-do parents, especially well-to-do at the present time in many cases, and besides these there is a very large number indeed of Public Elementary School boys, who have mostly come into the school with free scholarships provided by the City Council, so that in Bradford we have exactly the type of boy who is under consideration to-day.

I suppose it is generally admitted that the highest standard to which a school education in classics can reach is the standard required for open scholarships and exhibitions at Oxford and Cambridge. I have looked up the statistics at Bradford Grammar School for the past ten years and I find that 102 scholarships have been won, 14 for Modern History, 25 for Mathematics, 30 for Science, and 33 for Classics. You will notice that the number of scholarships won in Classics is greater than the number won in any other subject. The important point is that, with one or two exceptions, these scholarships have been won by boys who would never have had any opportunity of having a classical education if Latin and Greek had not been taught at their local schools.

Further, of these 33 classical scholarships, 23 were won by boys who held free places in the schools. I do not say that every one of these boys had been to a Public Elementary School, but by far the greater proportion had. As I am not talking to an audience of Yorkshiremen, I may venture to say that there is no reason to suppose that the Bradford Public Elementary School or even the Yorkshire Public Elementary School boy is phenomenally superior



to the rest of the country, and therefore these figures, to my mind at any rate, prove conclusively, first that these boys have as great a capacity for classics as for any other subject, and secondly, that they have as great a capacity for classics as boys of any other type.

Further, fully one-third—I am understating the case—of the total number of boys at Bradford Grammar School who take Latin and Greek hold free places in the school. As a parent has a perfectly free option to put his boy on the Modern or the Classical side, that fact seems to indicate that there is at least a desire to profit and take advantage of the classical education when it is offered.

But if a classical education is a good thing—and we know that with you there is no need to press that point—and if there is capacity for it and readiness to take advantage of it when provided, then I think there is a just claim that the State should provide facilities for it.

But as a matter of fact what are the facilities at the present time? I have taken Bradford not only because I have first-hand knowledge of it, but because the conditions there do very closely approximate to the very conditions which these proposals aim at producing. There is a Classical School in the area of accessibility at which scholarships are provided out of public funds, scholarships covering full fees, books and in certain instances a maintenance allowance, and the result is that the poorest boy from the Elementary School if he has ability and if he desires a classical education can obtain it; that is, if he has the good fortune to live in the Educational area of the County Borough of Bradford.

Now I come to the importance of the words 'area of accessibility' and the necessity of some provision for a combined scheme for the transference of scholarships from one area to another. Step across the border of the Borough of Bradford, in one direction less than two miles from the centre of the City and from the school—a penny tram ride of ten minutes' duration—and no boy has the chance of obtaining a classical education unless he can afford to pay full fees and expenses out of his own pocket (or out of the pocket of his parents of course), simply because he is then in another area of Educational Administration, and there is no

accessible school which gives classical instruction within the control of that Education Authority, and there is no combined scheme which will enable him to be transferred into the Educational Authority of Bradford.

Now this is a case where there is a school within the area of accessibility, but I believe I should be right in saying that in the whole of the West Riding area of Yorkshire outside the County Boroughs there are only one or two; I would almost go so far as to say there are practically no schools giving classical education.

I cannot speak with definiteness on this point. I am only convinced that you, sir, will be easily able to get the statistics from your officials at once.

The Educational Authority of the West Riding area is not the least progressive Educational Authority in the country, and I think it is reasonable to infer that this typifies the condition of the country generally. The newer municipal secondary schools and the corresponding schools in the country areas do not teach Greek; to a certain extent they do teach Latin, very largely because of the regulation made by the Board of Education; and the effect of that regulation shows what a great influence you have. If you suggest that a subject shall be taught, people begin to think there is some value in it. From the smaller Grammar Schools too, where they have been taken over by the Local Authorities, Greek has practically disappeared; but I do not think there will be any grave reluctance at any attempt to revive it.

But even in the County Boroughs, where there generally is a local Classical School, the provision of scholarships out of public funds is quite inadequate. Bradford I feel is an exception. I feel that even here on this occasion it would be ungrateful of me if I did not testify to what I consider was the enlightened policy of the Bradford Education Authority, but I wish you would examine the statistics in this respect, with regard to County Boroughs generally, and for that matter with regard to the Counties. For instance, how many scholarships provided out of public funds are tenable at Leeds Grammar School or the School at Sheffield? I cannot speak at all with any definite knowledge of these places, but I can with regard to one County Borough, that of Halifax. The Halifax Town Council provides

plenty of free scholarships to its municipal secondary schools, where no Greek is taught, but only ten scholarships, ten in all, not ten a year, to the Grammar School, which is the only school in the district for miles round, I might say, where Greek is taught. And yet that is a school which is one of the Board of Education Grant Schools and it is a school of which the Halifax Town Council is the Local Education Authority. These ten scholarships work out at an average of two scholarships a year, as a matter of fact, so that so far as provision from the public funds is concerned, that means that only two boys a year from the whole of the Elementary Schools of Halifax have any chance of obtaining a classical education whatever.

Now can it be said that any national system of education is satisfactory where these conditions exist? We believe that our scheme will go far to remedy these evils. We believe the scheme is reasonable and is feasible. We do not wish to impose a classical curriculum on all schools; we do not wish to make it compulsory on all boys; we are ready to recognise that the demand for a classical education will never be in the nature of things so great as a demand for more modern subjects, but the demand is there and it is in bulk considerable.

All we ask for is facilities, first, that in every area of accessibility there should be a school giving adequate instruction in Latin and Greek. The area of accessibility may be quite large; boys for instance come into Bradford every day from Harrogate, a distance of twenty-five miles. That may be an extreme instance, although Manchester and Birmingham can match it, but in any case it may be quite large.

Secondly that scholarships shall be provided out of public funds to these schools; out of public funds, not out of the funds of the school, as the school cannot possibly afford to give free education to any more scholars or even education at a reduced rate. These scholarships should of course cover tuition, books, and travelling allowances. And last of all, that by a combined scheme there should be some means of transferring scholarships granted by one Education Authority so that they are tenable in the area of another. These proposals form the gist of our scheme, and we think if they are carried a classical education will be brought within the reach of every boy—the opportunity



for it will be brought within the reach of every boy—whether he is rich or poor.”

LORD BRYCE : “ I will ask Mr. Mansbridge, the representative of the Workers’ Educational Association, to say a few words now.”

MR. MANSBRIDGE : “ Mr. President, it is my privilege to speak to you as one who has concerned himself for many years with the development of education among working men and women and their children. I am sorry I am not privileged to speak to you on behalf of the Workers’ Educational Association, unfortunately, being no longer Secretary of that body, but what I have to say is based on my twelve years’ experience as Secretary.

In the nature of the case I have had little to do with the promotion of the study of the Greek and Latin languages, although I have had something to do with the provision of opportunities for the spread of knowledge concerning the Greek and Roman civilisations. Working people are displaying an increasing interest in such subjects as Greek Democracy and Greek Moral and Political Thought. The use of translations of Plato and other writers is increasing among such students as those of the University Tutorial Class. It is not too much to say that there are to-day many working people in all parts of the country who associate the name of Greece with the cause of humanism, and who eagerly seize every opportunity of extending their acquaintance with classical civilisations ; and this in spite of deep-rooted ignorant prejudice in one sense against a nation which had such a sharp division of the classes.

All this will have its influence in shaping the form of education which working people desire for their children, and will in time produce a widespread if not intense demand for the study of the classical languages.

It is in view of this that I desire to endorse the plea, and it is indeed the only plea that I am competent to endorse, that the Board of Education and the Local Education Authorities should ‘ make such provision for the teaching of Latin and Greek in every local area as will place these studies everywhere within the reach of pupils from all classes of the nation,’ although I would not emphasise my endorsement more strongly than I would for a plea

for the accessibility of modern languages or science, or indeed for any other classical languages if so strong a case could be made for them as for Latin and Greek.

Roughly speaking, I suppose it is true that opportunities for the study of Latin and Greek have been confined almost entirely of late years to the children of well-to-do parents—this is of course more true of Greek than of Latin—although owing to the persistence of good Grammar Schools and the establishment of certain municipal secondary schools, the number of children of poor parents who have had opportunity to study Latin has been steadily increasing. It is probable that opportunities for the study of Greek have not increased. I am told that in the county, not the educational area, of Lancashire, very few schools provide opportunities for Greek—probably only eight, including Manchester Grammar School and two Roman Catholic Schools, in the whole county of Lancashire. It has been suggested by some that the Public Schools will provide sufficient opportunity in the future for the maintenance of this study, but that, in effect, would mean, unless radical alterations are made in the near future (and they are unlikely), that only the well-to-do would enjoy it. That, obviously, would be an injustice which working men and women, developing as they are in appreciation of education, would not tolerate for one moment. It is unthinkable from the point of view certainly from which I speak.

It is generally remarked that many students of Latin and Greek, even though possessing University degrees, have no aptitude for classical studies, and seldom, if ever, get more from them than a certain mental discipline which, it is argued, could be obtained more profitably in other ways.

I should like to see a redistribution of the opportunities for classical studies, and the necessity for studying Latin and Greek removed from those to whom they are at best simply a means of passing certain entrance examinations, whether to the Universities or professions. The opportunities should be open to those whose minds are potentially at least full of passionate interest, and who would utilise them for the development of joyous and powerful scholarship in the world.

I use the term 'joyous' deliberately because it has always seemed to me that the best of those engaged in all useful occupa-

tions will find true joy in communion with the great masters of thought.

It has been well said by Mr. Snow of Oxford that 'literary studies ought to be the studies of the poor.' They afford an opportunity to reach the best things of life in the scanty leisure which industrial life affords, and may even brighten the hours of toil, facilitating rather than hindering the performance of their monotonous tasks. They banish banal pleasures, and vicious thoughts have no place in their presence.

It may be argued that a knowledge of language is not essential to the satisfaction of this desire, but it seems to me that there must be representative working men and women who do know the languages well, if the working classes as a whole are to derive the benefit from them that they might easily do. No one can become a successful missionary unless he feels the joy of his gospel, and it is just this joy I should imagine which is apt to evaporate from even the best of translations. Of course working men and women are already to be found who study Latin and Greek for the sake of the sheer joy which they get from reading the masterpieces in the original. In my own experience I have met several such, and particularly one foundry worker who made creditable translations from Horace and Pindar. It is well known that there is a great deal of study of the Greek Testament amongst working men and women. I remember fixing up opportunities for a railway shunter to get to work upon his New Testament Greek (and it was not merely confined to that) with a Fellow at a college of your University, Mr. President. I am sure there will be a large demand for the study of the Greek Testament whilst the Christian religion has any force in England. For myself, I could wish that the Greek Testament were more commonly used in classical study, and that is a belief which I find widespread, if not unanimous. It is, of course, used in some public schools.

It will be obvious that I do not wish scholarship to be confined to those who are able to give their lives to it, but that I want men engaged in all occupations to have the opportunity of developing it. I hope the day may come when a working man may be able to enjoy Homer in the original and excite no more comment than his enjoyment of Shakespeare does now. Why should it?



It would be a calamity beyond expression if the study of the classical languages, so entrancing not only in their construction but in the doors which they open to the place of understanding, were confined to those who could undertake it as a luxury or as the result of exceptionally good fortune, such as living in the City of Bradford, and not just over the border. The permanent continuance of development of a scholastic caste, speaking a language and making allusions not to be understood of others, would be disastrous, exercising, as it would, influences working against the social and intellectual unity of the nation and tending to narrow the range and outlook of classical studies themselves. I remember a statesman, a scholar statesman, quoting Greek in the House of Commons. There were remarks from certain benches in the House, and I imagine it is more difficult to make classical allusions in the House since then than it was before.

But apart from all this, and this is perhaps the point I really want to make for practical purposes, those who exercise control over the entry to certain occupations in life demand evidence of the study of Latin and Greek. This alone seems to me to justify my contention that Latin and Greek shall be accessible in every local area to all classes of the community.

There is no opportunity, nor indeed is there necessity, for me to deal with the matter in relation to many occupations, but there is one in particular to which I desire to allude. It is the concern of the churches to draw to their sacred ministry men of all classes, but, partly owing to the inequalities of our educational system, far too few men of the working classes have had opportunity to study Latin and Greek at an age sufficiently early to enable them to achieve that excellence which even if not essential is desirable. 'A lad who is going in for the ministry,' writes a leading member of the Free Churches and incidentally a headmaster, 'needs to live with his Greek Testament. It is impossible for him to know it too well.' There are few more pathetic figures than those of men who otherwise are highly equipped and, having obtained the opportunity of a University Course, torture themselves at a late age over the initial study of Latin and Greek, whether they are striving to fit themselves for the ministry, or whether because of their capacity they have been given an opportunity of a University Course.

I am perplexed by the difficulties which are consequent upon the admission of such a plea as I make. It is difficult to determine whether there shall be classical and modern schools in the area, or whether some schools shall serve all the interests of a general education in its breadth, having sides serving the interests of classical languages, modern languages and science respectively ; but the essential point is that there shall be one school in every local area which gives opportunity for the study of both Latin and Greek, and there should be not merely facilities for but actual policy to secure the transference of approved boys and girls from other schools to this school at the right age. If maintenance allowances, scholarships or hostels prove to be helpful, their provision must be extended or instituted.

Again my plea is as much for the scholars in the village school as in the town school.

It is difficult for a head master who has no classical knowledge to discover the capacity of boys for these studies. I wish that every school master had a working knowledge of Latin, for he would then have opportunity to train the lads of parts, and girls who lived remote from towns, in the beginnings of classical knowledge at small expense. In this way there should be revived one of the most interesting and satisfactory features in the education of a past day.

I am quite sure that if the Board of Education and the Local Authorities strive in co-operation to remove the difficulties which are consequent upon the plea of inaccessibility, much progress will be made even at the outset.

It is characteristic of the States of Australia that they strive by additional care and additional expenditure to equalise the educational opportunity of the son of the boundary rider, working a thousand miles from the capital city, with the opportunity of the child living under the shadow of the University. That is the characteristic which working men and women expect to see more pronounced in English educational administration, and it is particularly necessary, it seems to me, in its application to studies such as these we are considering to-day, which, because of the importance which is being attached at present to more directly useful studies, and perhaps because the necessity for them has been unduly exaggerated in times past, in the wrong places, are

in danger of being forgotten by those new forces pressing for the education of the children of the people, or left over till a time which seems to be less pressing. Such a time may easily prove to be too late for their full operation, the complete operation which we desire for social and political life and religious life too."

LORD BRYCE: "Miss Limebeer, who is Principal of the High School for Girls at Pendleton close to Manchester, will now address you."

MISS LIMEBEER: "Mr. Fisher, I have to confine my remarks to classical teaching in Girls' Schools, and so I will say nothing about the general aspects of such teaching and the training capacity which I fully believe in and value, nor shall I lay any special stress on the elementary child's career, because I do feel that these children have become so utterly a part of our school system that what applies to the whole school applies no less to them. (I should like to say here that the last speech was an inspiration to those who teach in schools.)

Just a few practical points with regard to girls. Some girls are really born Latinists and at once make for a classical degree with honours; others are going on to other Arts; many more hope to take up medical work, and whatever the regulations for entrance may be, we feel there ought to be some Latin at the back of all these girls' minds. I have been told by a science mistress that ordinary pupils at school are very much afraid of tackling new words if they do not know any Latin. There is a great difference in the English literature of a VI Form girl if she takes Latin and if she does not.

With regard to the future professions for women we have long lists of these, but surely the two professions that will far outweigh all the others, after the war, will still be teaching and secretarial work; and teaching, and certainly the higher forms of secretarial work, seem to me to need that clearness of thought and expression which we make one of our aims and hopes in teaching classics. Therefore it is hard lines that Latin should not be available for all girls. It should be within their reach though not compulsory. One way of doing this is suggested in the first resolution submitted to the Board.

As for Greek, probably a comparatively small number of girls will learn it at school, but again it should be available. For



one thing I think that the present Latin teaching in Girls' Schools must be suffering, to a certain extent, from the number of Latin teachers without Greek who have control of the Latin right up to the top of a big school. They are most useful as second in their department, but it is a pity that they should control the whole of the teaching.

There is one practical difficulty that will arise after the war in connection with Latin, especially in Girls' Schools. If girls take up secretarial work, they will often need modern languages for all kinds of international intercourse, commercial and otherwise. It seems to me madness to put more modern languages into our crowded school curriculum. I have even heard Spanish and Russian mentioned in this connection. What we really want are post-schools for languages, with any amount of translation from and into the language, very little philology, no side issues, the main business being to write and speak the language; and these schools should not be private ventures, but should be under the ægis of the University; they should have the support of the Local Authority, and the encouragement and support of the Board of Education.

There seems to be a tendency to talk about education as if it stopped at the age of nineteen or earlier. A little very closely packed study after school will do a great deal if people will only realise it.

The question of the curriculum is one which we must face, and in what follows I cannot confine my remarks only to classics; we cannot think in watertight compartments, but must deal with the whole question, and that is the loss of power and the loss of standard at present in schools in which all subjects are studied at the same pressure. It is not difficult to solve the problem for the dull girl, nor for the fairly good girl who perhaps drops one or two of the deeper subjects after two or three years, nor for the brilliant girl. But the mass of really clever girls whom we introduce into the world is of immense importance to the future of the nation, and I am not sure that we are doing our best for them; they lose power through this dissipation of interest.

I am not asking exactly for a narrower curriculum, but I am asking that certain subjects should be limited, and others have

more chances; and this scheme of transferring scholarships seems, in a way I have hardly time to indicate, to make it possible for every pupil to have a chance, not only of studying any subject, but also of making a more intensive study of it, if she shows any special aptitude.

Schools used to be allowed to be weak in certain subjects, or rather to have a limited aim in certain subjects. I wish they had this again. Nowadays the problem is worse than ever. There are many home duties which the girls have to perform; domestic work is taken seriously at school, music examinations run riot, and there are other problems that boys' schools do not have to face. Still in spite of that I want to keep Latin and to make it really good Latin. In Girls' Schools you can get good value out of Latin for individual girls, even if it does not go on for more than two or three years. Apart from the girl who really does good matriculation work in Latin, there will always be a number of girls who for one reason or another do not carry on to matriculation standard. Real good can be got out of those two or three years' study, and it would be a great pity if a school which could not carry on Latin beyond an elementary stage had to drop the subject. The girls like it, the parents are tractable about it and would be sorry to see it dropped.

The Board's Circular 849 gives two grades of school leaving examinations. The first hardly solves the difficulty of the crowded pre-matriculation years, but the second should be a great help to us in raising the standard of the work of those girls who pass from us to the University and return as teachers to our schools. As it is, far too many pupils just manage to get through the matriculation, take a Pass degree or an Honours degree of a low standard, and then attempt to teach Matriculation Latin, with disastrous results. This higher leaving examination will be a good starting-point for an Honours course. It will, moreover, help a school to be strong in one subject, and that strength will not only affect the subject concerned, but will react on the whole work of the school.

My last point refers to the second resolution on the paper, that the Board be asked to regard a training in Latin language and literature, and at least some knowledge of the typical parts of Greek literature, as an important and generally necessary

element in the training of teachers of English literature. We all admit that people can speak good English without classics. Of course, there are people of genius, originality, deep interest in some big thing, vivid and wide experience of life who write excellent English unaided by Latin or Greek. But the qualities I have just mentioned are not always apparent in the candidates for posts in the secondary schools. We have to deal with what we can get, and a great many head mistresses, not only classical head mistresses, are not satisfied with the result of the present Honours English School. There are brilliant exceptions, first-rate Honours English graduates who are excellent, but I am speaking of the mass.

We think that there is too much Anglo-Saxon, too much research into corners of literature that might as well remain obscure for a time and are hardly worth looking into. There is no real grip of language or of the essentials of literature. What we want is a foundation of classics rather than a superstructure of research.

Many of us would like University students to have two years of classics, and then one or two years of English Literature on the top of this. The purely classical mistress would want to teach classics only. She could teach English, but she would be better equipped if, after her classical course, she had switched her thoughts off on to English for one or two years, either two complete years, or first a year of specialised English study and then a year devoted to training for a Teacher's Diploma with English literature, so that her powers of teaching and her knowledge of her subject would progress at the same time.

I think, however, that the Council would support me in saying that we do not want to urge or insist upon this as the only training for an English teacher. Some people prefer the existing arrangements. We think they are wrong, but are quite prepared to let both courses of training stand on their own merits. We shall all, however, agree as to the immense importance of the teaching of English. It is the subject which is taught throughout every secondary school of every type, and every elementary school in the whole nation."

Lord BRYCE: "The last of the deputation who will have a few words to say to you, Mr. Fisher, is Dr. Conway, who is Professor of Latin in the University of Manchester."



Professor CONWAY : "The only possible excuse I have for adding anything to what has been already said is that what comes at the tail shall, if possible, have something of a practical sting. I want to draw your attention extremely briefly to two points which I think have a close practical bearing. The first is that in any steps which are taken for this end, I am quite certain the Board can count upon the cordial co-operation of the Local Education Authorities.

The people whose only conception of education is education as practised in Public Schools often think the member of the Local Education Authority is a rather exigent person whose only idea is to care for the rates and establish classes in reading, writing and arithmetic. These are the schools which are most grossly incompetent. The members of Local Education Authorities have the keenest admiration for their work. The very fact that such requests as we are making this morning should be possible in the world is to my mind an extraordinary evidence of the zeal and generosity with which Local Education Authorities have worked for higher education, and also, if you will allow me to say so, of the enlightened guidance which we have received from the permanent officers of this great Department.

I am quite sure that the way to persuade a Local Education Authority to do something is to make it clear that it is a step in advance. If incidentally you can point out that it will bring more distinction to this particular Local Authority than to the Local Authority in the neighbouring town or county you will clinch your case. They are not in the least afraid of higher standards in my experience.

Secondly I want to say that there is at the present moment a very great danger of waste of public money by driving a large number of what for brevity I will call round boys and girls into square holes, and forcing a boy or girl by the accident of extraneous encouragement to take up subjects for which he has no particular taste. The national army of intellect, which is not too large, as the other speakers have pointed out, demands that the natural bent of a boy or girl should be carefully studied, and he should be carefully led to that form of work which will make him the most useful citizen. You can only do that with success if you enlist the sympathy of his schoolmasters from the beginning ;

especially his primary schoolmaster. In some parts of the country with which I am acquainted there is a positive reluctance on the part of primary schoolmasters to let their boys go on to secondary schools, because they say 'you are robbing our primary schools of our best boys.' In the County of London and Newcastle-on-Tyne they have a scheme by which the boys are picked out—it is not by any means a universally adopted scheme—with the help of their primary teacher. He follows their career with interest and takes as much pride in their getting a scholarship at a secondary school as a head master of a secondary school in their getting a scholarship at Oxford or Cambridge.

I have only one thing to add. No one who has listened to the remarkable speeches we have had this morning will doubt the enthusiasm with which classical studies are pursued by children who come from poor homes. Classical study is in fact the romance of the poor. The access to that romance is at present obtained at rather too heavy a cost. It has been my privilege to teach many boys who have done well, and distinguished themselves afterwards in classics, from such homes. I have in mind four or five in particular who have naturally gone into teaching themselves. Out of those four or five, one, having attained the head-mastership of a very large and important school in a very wide area, died at the age of thirty-five, and one other, who was recently holding a distinguished Chair in one of the Dominions, has just been obliged to resign his Chair in order to fight a disease which besets those whose youth has given them plenty of intellectual stimulus, but too little food and too little fresh air.

I venture to hope that after what Mr. Edwards has said the area of accessibility will not be construed in too largely a geographical sense, so that the boys and girls who come into our scheme, although they may be encouraged, and encouraged I hope by liberal grants for maintenance, to attend a classical school, shall not have to do so at the cost of spending in the train hours that they ought to be spending in physical exercises. I hope they will be encouraged to travel by tram rather than by train, and that the time that they will spend in either will be measured by minutes rather than by hours."

## THE PRESIDENT'S REPLY

THE PRESIDENT: "Lord Bryce, Ladies and Gentlemen, you have come here on behalf of the Council of the Classical Association to represent to me the just place of the study of Classical Antiquity in our scheme of National Education. You do not claim any special privilege for Classical Studies. You expressly realise the importance of an education in Science, and in the modern Humanities, and you realise also that in the past the classical studies have enjoyed a position of prerogative which you no longer desire to defend.

Your point, as I understand it, is this, that in our ancient Public Schools, classical studies are forced upon many boys who are quite unfit to profit by them, but that on the other hand in the Municipal and County Schools the facilities for becoming acquainted with the literature, the language, and the history of Greece and Rome are at present deplorably insufficient; and you desire the Board to use its influence in the direction of making such provision for the teaching of Latin and Greek in every local area as will place those studies everywhere within reach of pupils from all classes of the nation.

Now I am cordially in agreement with the members of this Deputation as to everything which has been said with respect to the great value of classical studies as an instrument of humane education. A study of classical antiquity not only introduces us to some of the most beautiful literature in the world, but it has been a very living and progressive branch of intellectual activity in the past generation. I remember very well that when I took my degree I came to the deliberate conclusion that there was no further room for fruitful research in Greek history, and in token of that precipitate and erroneous opinion I parted with my copy of Müller's *Fragments of Greek Historians* to my friend Professor Gilbert Murray. Immediately afterwards Sir Frederic Kenyon discovered among the papyri of the British Museum Aristotle's long lost Constitution of Athens, and from that moment onwards there has been a succession of discoveries in the field of Greek Antiquity more thrilling and fruitful than any which the world has known since the days of Aldus and Poggio.

I feel myself, and I know that it is the feeling of the Board, that



the complete disappearance of Greek Education from this country would be a great and irredeemable loss and that the study of Classical Antiquity stands on an entirely different footing from any highly specialised pursuit, such as Hebrew, let us say, or Armenian.

I have already outlined to the House of Commons a scheme for the development of our Secondary Schools, and I think that the new Regulations for our Secondary Schools coupled with the new grants which it is proposed to attach to advanced courses in those Secondary Schools will go some way to meet the desires expressed by this Deputation.

We propose to encourage advanced courses in all the main subjects of secondary education, in Science, in Mathematics, in the Modern Humanities, and in Classics, and we hope that the schools offering these advanced classes will be so co-ordinated that every great subject of secondary education may be accessible to every student in a given 'area of accessibility.'

We also contemplate a system of transfers. Of course the Deputation will realise that a system of transfers is a somewhat difficult matter to arrange. There will be a great number of practical obstacles to overcome before such a system can be brought into smooth and continuous operation. My feeling is that the plan can only really succeed when the secondary schools in any given 'area of accessibility' shall have established special reputations for themselves in special branches of study; and of course a system of transfers, to be successful, would have to be accompanied by a system of scholarships and maintenance allowances.

I ought perhaps here to interpolate a warning. The Board is not in a position to impose curricula upon schools. We can of course through our system of grants bring influence to bear upon schools, but as George Washington said 'influence is not Government'; and although it is the policy of the Board to secure the development in every area of advanced courses in all the main branches of secondary-school study, we shall have to depend upon the co-operation of the governing bodies of the schools and upon the co-operation of the Local Education Authorities, if full effect is to be given to our desires.

I notice the Deputation laid stress upon the transfer of all able

pupils from Primary to Secondary Schools at an age early enough to enable them to profit duly by a Secondary Course, and on their remaining at school long enough to complete it. Well, the policy of the Board has for long been directed towards these two objects. The Board has tried to induce children to leave the Elementary School for the Secondary School at a sufficiently early age, and has attempted to stimulate the length of school life. We have been perhaps more successful in securing the first object than the second; but progress has been made in both directions and the Deputation may be assured that neither of these two important objects will escape our consideration.

You are also concerned to point out how important it is that a knowledge of classical literature should be possessed by the teachers of English in our schools. No doubt it is ideally desirable that a teacher of English literature in its higher forms should be acquainted with the masterpieces of the Greek and Latin genius, but the Board, as I think the Deputation will realise, could not insist upon a knowledge of Greek and Latin literature from every teacher of English literature in our schools.

One final observation. I notice that the Classical Association speaks of the Municipal and Council Schools as being directed more narrowly to material and industrial well-being, and less to the effective study of literature and history. I think that the Board would not accept such a statement without some qualification. It is true of course that the provision for the humane studies has not hitherto been so effective in some of these newer schools as it has been made by long and established tradition in many of the older schools; still there is a steady progress towards a better general education in the County Schools and in the Municipal Schools; the level is being steadily raised, and I hope very much that one of the results of the new grants to Secondary Education will be to enable us to raise it still further. After all success in secondary-school education depends upon the quality of the teacher, and the quality of the teacher has some relation to the scale of his remuneration."

LORD BRYCE: "On behalf of the Deputation I have to thank you for the very careful and patient attention which you have given to the case which we have presented to you and for the

assurance that you have given of the care which will be devoted by the Board; and as the Board is somewhat impersonal and its members are not so familiar to us as you are, we attach even more importance to the assurance you have given us that you are in sympathy with the general objects which we come before you to advocate, and that they will have your own careful consideration.

I should like to express the fullest concurrence—I think I may venture to do this on behalf of the Deputation—with the last remark you made with regard to the teacher. Any attempt to increase and improve classical teaching will of course very largely depend upon what is done for the teachers themselves. As you are aware there are countries, such as Scotland, in which a knowledge of Classics, and especially of Latin, is far more generally diffused among Elementary teachers than it is in England, and one of the things which we hope, from the plan which you presented to the House of Commons the other day, is that the improved prospects opened up to the Elementary teacher will have their effect in, by degrees, raising the standard and range of attainments of the teachers in Elementary as well as in other schools. I beg to thank you for the very great care with which you have listened to us.”

The Deputation then withdrew.

The following Memorandum, drawn up by a member of the Council, was, with the approval of the Council, forwarded to the President along with the proposals of the Association:

“It is desired to call attention to a serious danger at the present time that the Classics, and in particular Greek, may lose the position in national education and the influence on national life which we believe they ought to have. In the past they may have been taught to too many boys; it would be an ill compensation if in the future they were taught to too few. Such a danger is real. Compared with science or modern languages they start at a disadvantage. A parent, however enlightened his views, in choosing his son’s education is bound to take practical as well as ideal reasons into account, and to consider whether a particular course will enable the boy to earn his bread. Now modern languages are of obvious use in Commerce, Industry and Banking, in the Diplomatic and Consular services, and in the teaching profession;



they are valuable in the Army, the Navy and the Law, and there is no walk of life, except perhaps the Church, in which they are not an immediate monetary asset. The immediate uses of science in the modern world are hardly fewer. But with Latin and Greek it is otherwise if we ignore their influence on mind and character, and think only of their obvious mercantile and professional uses. They have some professional value for the future lawyer or minister of religion; they will enable a man to be a schoolmaster, so long as Latin and Greek occupy an important place in our education; and while the State, recognising their value, gives weight to them in the Civil Service Examinations, they will attract many of the best brains in the country. But it is only to the last three of these ways of life that they lead directly and by an unbroken bridge; and in the last, and most important, of them their position depends directly on the State. Elsewhere they have no direct market value; and though they afford, to those who are adapted to profit by them, an unequalled training of mind and character, which in the long run will be a commercial as well as a spiritual asset, they are not, like scientific or modern languages, of immediate use, and, in the present state of public opinion, they are sometimes regarded with disfavour and suspicion.

Of the two classical languages, Greek is at present in most danger. Our own and other countries afford striking examples of its tendency to disappear before the competition of subjects which are commercially more paying. The following table shows the place of the Classics in American secondary education (*figures taken from Commissioner of Education's Report*):

	Total No. of Pupils in Public High Schools and Academies.	Pupils taking Latin.	Pupils taking Greek.
1889-90 . . .	297,894	100,144	12,869
1897-98 . . .	554,825	274,293	24,994
1909-10 . . .	1,039,461	405,502	10,739

It will be noted that Latin has retained, and indeed improved, its position in these years. Greek shows a rise up to the year 1897-98. The immediate cause of its subsequent decline was that between 1897 and 1904 many important colleges in the North Central States ceased to require Greek for a degree. But the general deeper causes are admitted to be the attractiveness of

modern subjects for those who propose to enter business, and a falling-off in the candidates for the ministry. The figures for France (taken from the Board of Education Special Report) point in the same direction. Before 1902 Latin and Greek were necessary for entrance to 'the Faculty of Letters at the Universities, to the medical and legal professions, and to a vast number of minor administrative appointments.' In that year this ceased to be the case. As a result, in 1901, 18,045 boys in the Colleges and Lycées took Greek; in 1908, 4,155 boys took it. Latin did not lose ground, the explanation given being that many families in determining the education of their children united Latin and Science, thus combining 'les préoccupations utilitaires très légitimes et le souci d'une culture plus désintéressée.' Greek, to its advantage, shook off a number of unsuitable pupils. But it is a question whether it has not lost along with them many students who would profit by it. It is now confined largely to boys '*qui . . . se destinent au Professorat*'; others take it because their parents have learnt it and consider it indispensable to a liberal education, or because they dislike Science. It still enjoys an important protection, for it is necessary, with Latin, to the degree of licencié ès lettres. Without this it may be fairly conjectured that it would have suffered far more seriously.

The two countries in which the Classics still hold a predominant place in education are Germany and Belgium—not the worst educated nations in Europe. In the former, in 1911, 240,000 out of 400,000 students in secondary schools were learning Latin; and of these, 170,000 were learning Greek as well. Thus, the Classics, though they have lost ground in recent years, still maintain a commanding position in Germany. This is chiefly due to the fact that till 1901 the University was closed to all but pupils from the Gymnasium, with the exception of students of Mathematics, Natural Science, and Modern Languages, from whom Greek and Latin ceased to be required after 1870. This rule enabled the Classics to take a very strong hold of German education. They have maintained it since 1901 (when the Universities became open without reserve to pupils from the *Realschulen*) owing partly to the ubiquitousness of the Gymnasium, partly to its great prestige in a country which had always believed in secondary education, and has for so long been accustomed to

identify it with the study of Latin and Greek. The figures for secondary education in Belgium, which are less familiar, are given below in full :

	Total Nos. in Secondary Schools.	Boys taking Ancient Humanities (including Greek).	Boys taking Latin Humanities (including Latin but not Greek).	Boys taking Modern Humanities (including neither Greek nor Latin).
Athénées . . .	6,322	1,776	507	4,039
Ecoles dirigées par les évêques . . .	8,297	5,504	—	2,793
Ecoles dirigées par les Congrégations . .	9,510	4,329	—	5,181
Collèges Communaux .	782	282	30	470
Collèges patronnés .	958	879	—	79
Totals . . .	25,869	12,770	537	12,562

Finally, Scotland, for which the figures are supplied by Professor Harrower of Aberdeen. Here Greek ceased to be compulsory for entrance to the Universities after the year 1891-2 (Latin is still necessary). In the year 1890-1, 934 students took Greek, in the year 1904-5 this was reduced to 320. The numbers have fallen still further since that date. It is said that the loss is principally in Pass Students, and Honours Students have kept their numbers up. This is a result which to many believers in Greek will not seem unsatisfactory. It should, however, be remembered that Greek still enjoys a certain protection, owing to the fact that many of the most promising Scotch students proceed to Oxford and Cambridge, where Greek is at present a compulsory subject. It is very doubtful whether many pupils take it, except those who have this end or else a career in the Civil Service in view, or who are destined for the ministry.

In calling attention to these facts, we wish to make it clear that we are not advocating 'compulsory Greek,' on which this Association has always refrained from expressing an opinion, and to which many of its members are strongly opposed.<sup>1</sup> But

<sup>1</sup> By "compulsory Greek" is meant the system under which a knowledge of Greek is necessary for entrance to Oxford and Cambridge. On the other hand much is to be said for a provision that at certain Universities a knowledge of Greek should be required from students taking certain courses; Philosophy, Law and English Literature,



we desire to emphasise the precariousness of the position which classical study, and in particular Greek, holds in modern education, and the danger that so-called utilitarian considerations, alien from the true interests of education and ultimately of national life itself, may destroy or reduce to insignificance an element in our educational system, on the importance of which it is not necessary before this Board to dwell; and, while we think that great care should be taken not to teach the Classics to pupils for whom they are unsuitable, we believe that it is in the interests of the country that they should keep such a place in our educational system as will enable them to act as a leavening force in national life. We would therefore urge the importance of securing that in the reconstruction of national education no measures should be taken which would unfairly prejudice the position of the Classics.

Of such possibilities we will give one example. If the recommendations for the establishment of Scholarships in Science put forward in the Interim Report of the Consultative Committee of the Board of Education on Scholarships are carried out, it is obvious that the heavy endowment there proposed will attract a large number of students, and in so far give an advantage to Science over other subjects. If effect is given to the proposals of the Committee, which suggest grants for scholarships to be held by Science Students at a University, it would seem just that a classical training should not prejudice a boy who wishes to compete for these scholarships, and that the examination should permit boys who have gone through the ordinary classical course to compete on equal terms with those whose education has been mainly in Science. There is much in itself to commend the plan of building a modern science education on a foundation of the older humanistic training; and it is perhaps worth notice that the combination of the two was usual in Germany in days before the *Realschule* gave entrance to the University, and that both then and since it has been strongly commended by eminent men of science in that country."

Foreign European Languages, and possibly Modern, as well as Ancient, History are such courses. It would be a real advantage to ensure that a class of students should exist in this country who had traced to their springs the rivers of the languages, history, and thought of Europe.

The proposals submitted by the Deputation to the President of the Board of Education were as follows :

“ The Council of the Classical Association respectfully asks the President of the Board of Education to receive a deputation from them, in order that they may lay before him the following proposals with regard to the provision of such teaching of Latin and Greek in every local area, as will place these studies everywhere within reach of pupils from all classes of the Nation.

1. That the Board of Education be asked to use its influence and resources towards securing :

(a) That in each area of accessibility for school attendance, there should be at least one Secondary School for boys, and one for girls, at which efficient teaching may be provided in both Greek and Latin to a standard enabling pupils of ability to enter a specialised classical course of a high standard in some British University. In order to do so they must under present conditions be fitted to compete with reasonable chance of success for entrance scholarships at the different Universities.

(b) That in every area a system should be arranged by which pupils who so desire can be transferred to such schools in the area ; and that in the case of the holders of scholarships an additional allowance should be made to cover any increase in the cost of daily attendance where travelling is involved. If more than one local authority is concerned in such an area, a combined scheme should be organised for transferring the tenure of scholarships for this purpose.

(c) That, besides the School or Schools in which Greek is taught, the number of Secondary Schools maintained or aided by the local Education Authority, which provide teaching in more than one language other than English, should be steadily increased ; and if the first language is a modern language, the second language should always be Latin, unless for special reasons Greek were preferred in some particular cases.

(d) In the case of pupils who do not pass directly from an elementary into the Classical Secondary School, facilities by

means of scholarships for transfer into the Classical School from other secondary schools should be provided. The successful working of any such scheme depends upon the general facilities existing in the area (i) for the transfer of all able pupils from Primary to Secondary Schools at an age early enough to enable them to profit duly by a Secondary Course, and (ii) for their remaining at school long enough to complete it.

2. That the Board be asked to regard a training in Latin language and literature, and at least some knowledge in the original of the typical parts of Greek literature, as an important and generally necessary element in the training of all teachers of English Literature above the elementary stage; and to use its influence to encourage the application of this principle in Secondary Schools.

3. Finally the Classical Association desires to draw the attention of the Board of Education to the existing tendency, by which the education given to the cleverer children who come from the elementary schools bears a different stamp from that given to children of the professional classes, being directed more narrowly to material and industrial well-being and less to the effective study of literature and history.

Among the pupils from the elementary schools will be many who are likely to exercise influence in the public life, both municipal and national, of the coming generation; and in the interest of the whole community it is of high importance that these future leaders of their fellow citizens should have some knowledge of the past history of mankind, especially of its political institutions and experiments; and should acquire an enduring interest in the ideals of both private and public character, by which the noblest sides of civilisation have been moulded. The Classical Association observes with interest the declaration of the Workers' Educational Association (*Educational Reconstruction*, Recommendation 12):

'That since the character of British Democracy ultimately depends on the collective wisdom of its adult members, no



system of education can be complete that does not promote serious thought and discussion on the fundamental interests and problems of life and society.'

The Classical Association believes that this end can be secured only if the same freedom of access to the thought and history of the greatest races of the past as is given to the children of the more privileged classes is also, by a wise system of national education, opened to children from every class of the community."

# REPORT OF GENERAL MEETING, HELD AT KING'S COLLEGE, STRAND, ON JANUARY 7TH AND 8TH, 1918

JANUARY 7TH

## BUSINESS MEETING

Professor GILBERT MURRAY (President) in the chair

THE Acting HON. SECRETARY read the Report of Council as follows :

### *Membership*

The Council of the Association has pleasure in reporting that, so far from decreasing, the membership of the Association has increased in the course of the year.

### *Annual Meeting of Irish Classical Association*

The Classical Association was represented at the Annual General Meeting of the Irish Classical Association in Dublin, January 26th, 1917, by one of its Vice-Presidents, Professor Sonnenschein of Birmingham.

### *Reconstruction*

The main activity of the Council throughout the year has been on the subject of Educational Reform. Both directly and through its representatives on the Council for Humanistic Studies, the Council has been in conference and communication with other bodies interested in the same subject, with a view to the maintenance and development of Classical Studies, in co-operation with the other subjects which constitute a liberal education.

*The Leeds Resolutions*

The resolutions adopted at the Leeds General Meeting were forwarded to all the Directors of Education for counties and county boroughs in England and Wales.

*Deputation to the Board of Education*

Early in the year a Committee—consisting of Miss Limebeer and Miss Strudwick, Professor Conway, Mr. Livingstone and Mr. Jenkyn Thomas—was appointed to consider the whole question of the Provision of Classical Teaching and the Promotion and Improvement of such teaching. The Committee was instructed to draft a Memorial for presentation to the President of the Board of Education. This was accordingly done, and a deputation from the Classical Association waited on the President at Whitehall on April 27th, and presented the Memorial, which received a sympathetic hearing and elicited a not unencouraging reply.

*Occasional Publications*

A verbatim report of the speeches delivered on this occasion has already been circulated to members as an Occasional Publication.<sup>1</sup> Also a pamphlet entitled *Education Scientific and Humane*, issued by the Council for Humanistic Studies with the cognisance and support of the Council of the Association.

*Grammatical Terminology*

Professor Sonnenschein has been reappointed as the Representative of Council on the Standing Committee on Grammatical Reform.

*Grammatical Reform*

The movement in favour of uniformity and simplicity in grammatical terminology, promoted by the Classical Association since 1909, has made good progress during recent years. The sale of the Report of the Joint Committee, issued in 1911, is very encouraging, so that it was thought desirable to reprint a double edition of 2,000 copies last year. At meetings of summer schools held at Oxford and Cambridge during the long vacation of 1917 the principles of the Report were cordially endorsed, and a

<sup>1</sup> Reprinted above, pp. 5-40.



desire was expressed for renewed activity on the part of the Standing Committee, which was appointed in 1911 to watch over the movement. This Committee contains representatives of the Classical Association, the Modern Language Association, the English Association, and the Associations of Head Masters, Head Mistresses, Assistant Masters, and Assistant Mistresses, and Preparatory Schools. It is now engaged in considering means of getting into touch with school committees and in making the movement better known in quarters which are still untouched by it. The work of propaganda will, it is hoped, be aided by two series of anonymous articles which have appeared in the *Times Educational Supplement*: (1) Notes of Method, commenced October 5th, 1916; (2) The Curriculum, commenced June 28th, 1917; the article of August 30th has a special bearing on the principle of unifying the teaching of the grammars of different languages, ancient and modern, in schools. This principle has also been commended to the attention of teachers in two Reports on the teaching of French in the secondary schools of London: (i) that of six of H.M. Inspectors, based on an inquiry conducted during the spring and summer of 1916 (§ 74), and (ii) that drawn up for the Education Committee of the London County Council by Mr. Cloudesley Brereton (August 1917), p. 13; and the attention of the Government Committee on Modern Languages has been called to the importance of the matter by the Council of the Classical Association and by the Standing Committee referred to above.

It may also be mentioned that the scheme of classification and terminology recommended by the Joint Committee has been adopted in its entirety in the *New English Grammar* by Professor Sonnenschein, as in the Latin and French grammars previously written by him in the series issued by the Clarendon Press. In America, too, the work of the American Joint Committee on Grammatical Nomenclature has borne fruit in the *English Grammar* by Dr. H. G. Buehler, which has been recently rewritten so as to bring it into touch with the recommendations of that Committee; and in the *Greek Grammar* of Professor H. Weir Smyth, a new book in which the principle of uniformity is accepted and the terminology of the American Committee adopted in the main.

*Resignation of the Honorary Treasurer*

Council reports with deep regret that it has received the resignation of the Hon. Treasurer, Mr. Williamson, to whose self-sacrificing labours for the past three years it has owed so much.

*The Balance Sheet*

The Balance Sheet will be laid before the meeting.

*Obituary*

The Association has lost by death in Prebendary Moss an eminent scholar and teacher, and in Professor A. E. Codd a younger member of singular promise. Council regrets to have also to record the recent death of the Rt. Hon. Lord Justice Farwell, and the Rev. Professor J. B. Mayor.

*Roll of Honour*

To the Roll of Honour have to be added the names of C. E. Fry, B.A., W. Harding Lewis, J. B. K. Preedy, M.A., C. E. Stuart, M.A., F. C. Thompson, M.A., and of the Rev. Professor J. H. Moulton, D.D., Litt.D., D.Theol., probably the greatest European authority on Hellenistic Greek, to the study of which his contribution had been of priceless value.

*Classical Journals Board*

The difficulties referred to in the Report of 1916 have become more pressing. Not only has the cost of paper and printing still further increased, but on occasion the supply of paper has been precarious, and the publication of one number of the *Classical Quarterly* was delayed because the necessary paper was temporarily unobtainable.

The average sales of the *Classical Review* are the same as last year, but if compared with those of 1914 they show a decline of over 16 per cent. ; there is a further slight decline in the sales of the *Classical Quarterly*, which during the same period show a decrease of nearly 18 per cent. In each case part of the decline is due to the loss of German subscriptions.

Some economy has been effected by the issue of double numbers

of the *Classical Review*, viz. for May–June and August–September, an expedient which reduces the cost of production and distribution, although it has some obvious disadvantages. The amalgamation of the August and September numbers has been generally approved, and the Board think that it should be permanent.

The Treasurer estimates that, to judge from present conditions, the Board is likely to be faced by a considerable deficit at the end of the current year. This deficit must, if necessary, be met by a draft upon the small invested reserve; but it is greatly to be hoped that an increase of subscriptions during 1918 may make this step unnecessary. The Board earnestly appeals to all members of the Association to do their best on every occasion to provide the necessary increase of support.

By a special vote of the Council of the Classical Association, the constitution of the Board remains unchanged for 1918. The four editors of the journals in 1916 continued in office through the past year, and have been reappointed for 1918. The Board desires to thank them for carrying on the work under difficult circumstances.

Mr. S. Gaselee, editor of *The Year's Work* in 1917, has consented to accept the editorship for another year, and to him also special thanks are due.

The Report was adopted on the motion of the CHAIRMAN, seconded by Canon SLOMAN.

In the absence of the Hon. Treasurer, Professor URE read the Treasurer's Statement, as follows:

“The membership of the Association has slightly increased during the past year, the losses by death and resignation being rather fewer in number than the new members; in the enlisting of new members the Leeds, Cardiff, and Newcastle and Durham Branches have been particularly active. The expenses of the Association are £50 higher than last year—£381 0s. 4d. as against £330 12s. 1d. Only one item of importance shows a reduction, *The Year's Work* costing £91 9s. 5d. compared with £116 14s. last year. Postage and printing and stationery are each doubled, £32 3s. 1d. and £22 6s. 9d. as against £13 9s. 4d. and £11 7s. 3d. The heaviest increase is in the travelling expenses of members of Council and Committees, from £44 14s. 4d. to £83 9s. 4d., an

expenditure unavoidably and very properly incurred in the cause of the defence of Humanistic Studies. This increased outlay the Association has been able to meet out of income. The new arrangements regarding the composition fee for life membership have proved attractive, and this item shows an advance of £30 on last year—£45 7s. 6*d.* compared with £15 16s. The number of members' subscriptions paid in 1916 was 1,072 (£268); in 1917 it was 1,262 (£315 10s.), a rise of £47 10s., more than two-thirds of which represents increased payments of current subscriptions or of arrears. For this result we are largely indebted to the energy of the Treasurer's clerk, Miss Christian Burke, a loyal and devoted servant of the Association. The total income for the year is £406 0s. 4*d.*, and last year's balance of £72 5s. 10*d.* is raised to £97 5s. 10*d.*"

This Report was also adopted, on the motion of the CHAIRMAN, seconded by Mr. W. F. DINGWALL.

The CHAIRMAN: "I have pleasure in proposing as our new President, for next year, Sir William Osler, who is not only one of the most eminent physicians in the world, but represents in a peculiar way the learned physician who was one of the marked characters of the seventeenth and eighteenth centuries, and stands for a type of culture which the Classical Association does not wish to see die out of the world,—the culture of a man who, while devoting himself to his special science, keeps nevertheless a broad basis of interest in letters of all kinds. He is well known for his general literary attainments, both as a reader and a writer; he has a wonderful library and a quite remarkable collection of books of Hippocrates and literature of that sort. I think we shall be particularly fortunate in having a man of that type to represent us, and I beg to move his election."

Sir FREDERIC KENYON: "I have the honour of seconding this proposal, which, I think, comes at a very appropriate time in the work of our Association. During this last year our main activity has been directed towards getting representatives of Natural Science and of the Humanities to work together, on the principle that those subjects never should be in conflict with one another, but merely in friendly competition. Both are



equally essential for a liberal education. It is a continuation and a symbol of that policy that we should ask Sir William Osler to become our President, and that he should have accepted cordially and readily, as he did. He is eminent as a man of science, is President of the Bibliographical Society, and represents scholarship in medicine in its best form."

This election was carried with applause.

Professor SONNENSCHN : " I have much pleasure in moving the election of a new Treasurer. Mr. Williamson having had to resign, owing to pressure of other work, the post he has filled with so much distinction and performed so admirably during recent years, we think ourselves fortunate in being able to propose in his place Mr. Norman Gardiner, who is well known to classical scholars as the author of a book on Greek Athletics—a very sound bit of work.

I have also to propose the re-election of Professor Slater as one of our Secretaries, to whom we are deeply indebted for the work he has performed, practically single-handed, for the last three years. As a substitute for Mr. Duke, who has had to resign owing to pressure of other work, I beg to propose Professor Ure. This appointment and re-election will keep up the old tradition whereby we have in the secretaryship one Oxford and one Cambridge man."

These elections were agreed to.

Canon CRUICKSHANK : " I have pleasure in proposing the re-election of the Vice-Presidents of the Association and the election of five new members on to the Council : in doing so I will only say a word about the latter. Miss M. H. Wood will be known to many of you from her work at the Women's Training College, Cambridge. Mr. Cyril Norwood, the Master of Marlborough, was previously Head Master of Bristol Grammar School. Mr. W. Edwards, Head Master of Bradford Grammar School, has taken an active part in the work of the Association, particularly at the general meeting held last year at Leeds, and in the recent deputation to the Board of Education. Professor A. C. Clark, Corpus Professor of Latin at Oxford, is the editor of Cicero. Mr. A. C. Pearson is the editor of the fragments of Sophocles."

These names were approved.

The CHAIRMAN: "Owing to the general uncertainty of all conditions it has not been possible to settle the place of our next meeting beforehand, and the date and place will therefore be left to the discretion of the Council.

"In the absence of Captain Slater, who was to have moved a resolution about the Elgin Marbles, another resolution will be moved on a matter which, I think, is of really vital interest to this Association."

Professor CONWAY: "I have been honoured and burdened by the Council with the responsibility of proposing to the Association this resolution:

'That this Association should appeal to the Government against the proposed conversion of the buildings of the British Museum into a seat of combatant activity, both because of the inevitable injury that would be caused by removal to a multitude of objects of unique historical value, and because the change would legitimise and incite attacks from the air upon a Library containing many thousands of irreplaceable books and manuscripts which constitute a great part of the inheritance of the civilised world. Their safe keeping is a trust for humanity imposed by history upon this country; and the Association regards the present proposal as a declension from the high ideals with which the country and the Empire entered upon the war.'

Few of us, I suppose, ever imagined that this Association would ever have, as such, anything to say to the conduct of the war. But things move in very unexpected ways, and those of us who have been concerned, however humbly, with classical study realise the terrible harm that would be done to the growth of knowledge and to the possessions of the world if the British Museum were made an immediate object of legitimate attack; and if the Library, which it is proposed to keep open, with all its immeasurable treasures, were offered to our enemies as a spot which they not only could attack, but which, by all the laws of war, even by those which we ourselves accept, they would be fully justified in attacking. It is as though, in fighting for

the freedom of Arabia, we should begin by destroying Mecca. The British Museum has often been called the Mecca of scholars and has drawn to this country students seeking truth in every subject from every quarter of the globe. No advance in knowledge in any serious subject whatever can be made without recourse to the help of that great institution. So it is for the whole world that we plead. I will not enter upon the highly technical questions connected with the methods of removing the possessions of the Museum; but I am assured on the highest authority that, instead of the suggested two months, a period much more like twenty years would be required for safe and proper packing. 'Packing' sounds a simple word to an energetic administrative official, but packing means destruction to thousands of the treasures at the Museum if it be conducted by any but the most expert hands.

I should like to add that it is in no spirit of hostility to the Government of this country, still less in any spirit of slackness or as under-valuing the vast issues at stake in the war, that we propose this resolution. We feel that it is incumbent on us, as loyal subjects of the Government, to give them the help of friendly counsel which we happen to be particularly well qualified to give and which we should be disloyal if we did not offer."

CANON CRUICKSHANK: "In seconding this resolution I must say there is a certain irony in the situation this afternoon. We have on the paper a motion in favour of the return of the Elgin Marbles to Greece, proposed by Captain Slater, who is at present on military service abroad; but it is highly probable, if the Government proposals are carried out, that there will be no Elgin Marbles to restore.

Professor Conway has pointed out that it will be impossible to move and pack the contents of the British Museum in a short time, or indeed in any time, so delicate and fragile are they. And where are they to be housed? It is quite obvious that such a step would be to invite danger and irreparable damage. But the argument which appeals to most of us is that action of this kind would be to disgrace the nation as a depository of culture and civilisation. In the event of the worst happening, we should get no sympathy; the world would say, 'Serve you

right.' I hope the Association will enthusiastically support this motion."

SIR FREDERIC KENYON: "I will not argue in support of this resolution, but it may interest the Association to know how the matter stands. The trustees of the Museum have, naturally, protested strongly against such a misuse of the building, which they consider not only a danger to the collections but a disgrace to the country. Those protests have so far been overruled by the Cabinet. Strong representations have been made from very varied quarters which deserve the most respectful attention of the Cabinet, but again, as far as I know, there has been no reconsideration of the matter on the part of the Cabinet; and the indications are at present adverse. Therefore it is important that all who have any influence should use that influence in order to convince the Government that they are wrong in supposing that this country does not care about its artistic and historical treasures. They have probably acted on the assumption that there would be less agitation against the use of the British Museum for the Air Board than against the use of one or more hotels, and it is for the country to show that that belief is a libel. I hope also that it will be possible to convince the Government that they have been misinformed as to the practicability of their proposal. They believe that it is possible to convert the Museum into premises for the Air Board in a short space of time and that this is the quickest way of obtaining the accommodation needed; but the advice given them on that point did not rest on any expert examination of the premises or any ascertainment of what it means to move a large proportion of the treasures of the Museum. I hope they may realise the impracticability of the proposal and abandon it. With regard to this latter reason the Association has nothing to do. But as regards the opinion of the country, it represents an important part of the culture of the nation and should do all it can to refute the assumption that we in this country are indifferent to culture and civilisation. We have heard a great deal in the course of the war of the offences of Germany against civilisation and culture; but though this does not bring us down to the level Germany has reached it is a declension in that direction which weakens us in the carrying on of the war."



Professor SONNENSCHN : " I should like to suggest a slight modification in this resolution, viz. to omit, ' and the Association regards the present proposal as a declension from the high ideals with which the country and the Empire entered upon the war.' I move this, not from any difference of opinion as to the object of the resolution, but because it seems a little out of proportion to compare this action with such things as the overthrow of militarism and the liberties of nations. It might be inferred that this Association is interested mainly in books and art treasures. But I do not press my amendment."

The CHAIRMAN : " I am inclined to ask Professor Sonnenschein not to press his criticism in the form of an amendment. It is often very difficult to frame the exact wording of a motion on which a number of people feel very strongly. We quite see the point of the amendment, but at the same time I do not think that the words of the resolution as originally proposed really carry the implication that Professor Sonnenschein fears,—the suggestion of a pedantry which puts books before humanity."

The resolution was carried unanimously. A member suggested that this resolution should be telegraphed to the Prime Minister, the Minister of Education, the Board of Works, and the Air Board. The Chairman promised that this suggestion should be considered.

The resolution was sent to the Prime Minister, and its receipt duly acknowledged.

After the conclusion of this business the members of the Association were entertained at tea by Principal Burrows and the Faculty of Letters of King's College. The Association is very greatly indebted to the authorities of King's College for the hospitality extended to it throughout the meeting.

JOINT SESSION WITH THE GEOGRAPHICAL  
ASSOCIATION

JANUARY 7TH

## EVENING SESSION

AT this Session Sir WILLIAM RAMSAY, F.B.A., D.C.L., LL.D., D.Litt., D.Sc., D.D., delivered his Presidential Address to the Geographical Association.<sup>1</sup> The lecturer emphasised the importance of adding to the classical teaching such a concrete study as that of Geography, and took up the standpoint that the geographer is essentially a reverential lover of the great goddess, Mother Earth. He must seek to diffuse and to develop that reverential love, and he will feel it not merely for selected spots of picturesque or romantic interest, but for her uttermost parts, her most monotonous regions. The lecturer went on to discuss a portion of the plateau of Asia Minor in some detail, and to show how it had come about that the worship of the great goddess, Mother Earth, had grown there where men realised their utter dependence upon her, and the need for collective work if hunger was to be avoided. Religion was the expression of the collective sense, for the great goddess was apt to punish the whole community for the sins of its members. The lecturer then proceeded to show that from a study of the actual district on the spot it was possible, as in no other way, to understand recorded history, and he instanced the identification of the lines of march of Frederick Barbarossa in his famous campaign of 1190, and of other events scattered through classical and later history. The great goddess has imposed her will on peasant and on warrior in this land, and it behoves us to return to the study and appreciation of her compelling attractions.

DR. WALTER LEAF: "I have been asked to propose a vote of thanks to Sir William Ramsay for his address. We shall be grateful to him for giving us plenty of matter for discussion, and he certainly has opened it in the most vigorous manner by the remarks he has made on general education. Speaking from the classical side of this Joint Meeting, I should like to put on

<sup>1</sup> The Address is published in full in the Spring Number of *The Geographical Teacher*.

record my own very different experience of classical education as fitting me for human life.

Sir William Ramsay called particular attention to the hand as being one of the most important organs we possess. I venture to think that we have another organ which is at least as important, more influential and capable of being more highly and delicately trained, and that is language. My education in the classical languages was not a teaching in the 'tolerance of error'; it was a long, strict drill in absolute accuracy in using that most important tool that the human brain possesses. I learnt from my classical education a most intense reverence, which I still maintain, for accuracy of language, because that means clearness of thought; and I venture to think that those who can learn accuracy at all can learn it in no higher way than by a study of the classical languages; and that there can be no better training for the work of life.

I should also like to say how it was that I myself came to find that I must learn geography because of my classics—a text which is very suitable for this Joint Session, a wedding of the two Associations which is, I am sure, likely to be blessed with a fertile and strong progeny. To go back with my reminiscences to 1902, I had then just finished a very laborious piece of work, the rewriting of an edition of the Iliad, done entirely on the old lines, and I was weary of it. A month or two afterwards it was my good fortune to find myself for the first time on the site of Troy for a visit of a few hours during one of the 'Island cruises.' By the evening of that day I felt that a new epoch had begun for me. I remember that, after the custom of those voyages, I had lectured the evening before on what we were to see at Troy, and I was asked to say a few words the next evening on what we had seen at Troy. And this was what I said; that the sight of Troy had put a new question into my mind: Why was Troy there? I saw it was a geographical question which I could not answer, but I was sure it would mean a great deal. Shortly after returning to England I came upon M. Bérard's book, *Les Phéniciens et l'Odyssée*, and though M. Bérard is often very wrong-headed and partial in his views, he influenced me greatly, because he uses a geographical method; and I thought I saw how it could be used from right premises instead of wrong

ones. He starts with the quite indefensible proposition that the Mycenæan Empire is an absolute myth, and that everything is Phœnician. He proceeds to apply that hypothesis to the part of Homer which consists of fairy tales; and, by applying a wrong hypothesis to a fairy tale, it is easy enough to get very startling historical results. It seemed to me, however, that the method was good, and, if applied with correct data to that part of Homer which might fairly be regarded as historical, it might produce something new and true. On that principle I worked for many years, in the course of which the question became more and more purely a geographical one, and I had to turn to Strabo. I was then surprised to find how many unsolved problems there were even in the long section which Strabo devotes to the north-west corner of Asia Minor.

Another kind turn which M. Bérard did me was to produce a review of his book by Sir William Ramsay in the *Classical Review*. Sir William saw the real perspective of the prehistoric question; he pointed out Bérard's wrong assumptions, and said that, in his opinion, much could be done by a scholar who should go to the Troad with Homer in his mind and see the country; and he even said that he would undertake to conduct such a scholar there. I applied to him and did my best to get a joint journey arranged; but unfortunately our arrangements—we are both busy men—did not coincide. But from the date of that review I ranged myself among Sir William's disciples, and to him, and to the journey, for which he gave me much good advice, I owe all the interest I have taken in classical studies since that date.

While working at Strabo, I seemed to see that there was in ancient geography the makings of something more; it might be made the basis for one very important branch of Greek life and history of which we know very little. The Greeks always have been and still are pre-eminently a commercial nation; yet we know very little about ancient Greek commerce. So I ventured to bring before the Hellenic Society a proposal that we should try and get a proper commentary on part at least of Strabo, to form a foundation for a history of Greek commerce. In doing so I was actuated, I confess, by also another motive—the hope of getting Sir William to publish a great deal of the knowledge which he of all men alone possesses, and which is still, unpublished,



in his brain. I proposed that the Hellenic Society should undertake a full edition of the part of Strabo which relates to Asia Minor; the suggestion was taken up by the Council in July 1914, but a fortnight afterwards there was an end to schemes of that sort. Sir William tells me, however, that he is working at Lycaonia; and I am engaged on the Troad. I find that the inquiry opens up avenues of every description. I believe that the connection between Ancient Geography and the Classics offers the most fertile field which still remains to be worked in Ancient History. For that reason I welcome this meeting of the two Associations; and I ask all here, whatever their opinion, to unite in welcoming Sir William Ramsay in the chair as the most eminent representative in this country both of Ancient History and of Ancient Geography. I trust that we may yet see coming from England (if it does not come from England, it will come from Germany) a great edition of Strabo and that great work on Greek commerce which we must have before very long."

Mr. H. J. PEAKE: "I have the honour to second the vote of thanks. It is an enormous advantage to the Geographical Association to have so learned a person as Sir William Ramsay to occupy the chair this year. I hope this joint meeting will encourage geographers to pay more attention to the historical side of their subject and that it will also serve to add new and fresh interest in classical studies. I think it is pretty generally agreed that classical studies have enormously benefited by the recent archaeological research in Asia Minor and the Aegean which has thrown a new light on all those studies. The programme outlined by Dr. Leaf is one that should add further interest and provide a fresh angle at which to look at classical studies. So many geographical students have forgotten their Greek that it should be of great benefit to have accessible and reliable translations, accompanied by notes that are both grammatical and geographical. I hope the proposal will not be confined to one author, but that we shall see a full series of editions in which classical writers and geographers will combine.

I second a most hearty vote of thanks to Sir William Ramsay for the most interesting and learned Presidential Address which he has given us."

The Rev. W. J. BARTON: "I speak rather from the school

point of view than from that of the University. I have at present a golden opportunity of getting hold of quite young and promising classical scholars when they begin their career, using Latin verse and giving them a simple course on the geography of the Mediterranean. I am hopeful that that will be done before long in all our great classical public schools, because in school atlases of late we have been supplied with maps of the Mediterranean which allow one to suppose that the Mediterranean has a southern shore. One of the great difficulties in getting any boy or girl to understand the Mediterranean or Greece is to make that clear,—that there is a southern or opposite shore in both cases. If we treat all the Mediterranean as a unit, laying stress on the fact that the sea unites more than it divides, we get the ancient classical world. The name of the sea means nothing else. As regards the difficulty of getting young scholars to understand that the Mediterranean is a unit, and that Greece is not a part of Europe alone, it is a good idea to speak first of the Mediterranean Sea as a unit, a world by itself, and then to discuss its outlets through Gibraltar, through the Red Sea, past Marseilles and past Venice. Europe from a geographical point of view is a peninsula of Asia, and as we get farther west, it gets narrower and narrower and the mountains are so arranged that any invader from Asia passes easily into the farthest part of the country. If you turn the map sideways, you have a Europe Minor, and a Mediterranean Minor, *i.e.* the mountains lead the invaders down to Greece. The Aegean now becomes the Mediterranean and has two sides. In that way you see that Asia and Greece are part of one world. Then you might say that the Sahara is the real boundary of the Mediterranean Sea, and find a Sahara Minor in the dry plateau of Asia Minor. You can elaborate the point as far as you like. As the Mediterranean became a backwater when the great ocean liners began travelling the seas, so when the Roman corn ships began going straight to Rome instead of coasting along the shores of the Mediterranean the Aegean became a backwater. Such an illustration helps a youngster to understand that the sea does unite, and we shall never understand Greek geography if we suppose that Greece is simply a part of Europe."

CANON SLOMAN : " I don't want to speak on the geographical

side of the question, but one point which Sir William Ramsay criticised very strongly and which is of first-rate importance is that of letting boys leave school at a very early age. He seemed to maintain that it was a right and proper thing for boys to be allowed to leave school and engage in work at twelve years of age, and was strongly opposed to the proposition now before the country of raising the age to fourteen. I am strongly opposed to boys leaving school at so early an age and also to the policy of half-timers, boys who leave school in the summer months and return for the winter. If Sir William were to consult primary schoolmasters throughout the kingdom he would find but one opinion, that this early leaving of school is most injurious. I venture upon this criticism because I think the matter will soon be brought before us in a practical way, and the forming of a right public opinion is most important. I regret to differ from Sir William, because I value his writings which have introduced a new epoch into the intellectual side of the interpretation of the Bible in many respects and enlarged our knowledge."

Mr. H. F. POOLEY: "I wish Sir William Ramsay had given us more than one solitary instance of a man who had never been to school but had risen to be a great light in the country where he lived. He claimed this power as the result of heredity. Would he maintain that, if schools were done away with altogether, we should produce such men in greater numbers than under the present system?"

Professor FLEURE: "On behalf of the Geographical Association I should like to say how greatly we need the help of the Classical Association. There is a great field to be illuminated in the West, and we hope that the Classical Association and the Hellenic Society will take up the question of an edition of Strabo and help us geographers who are not classicists in our work of trying to interpret and get behind the early history of Western Europe."

Sir FREDERIC KENYON: "The original idea of this Joint Meeting came from the Geographical Association, but we welcomed it, realising how fruitful it might be. It has been part of the work of the two Associations during the past year to co-operate with one another, and with other societies representing humanistic subjects and natural science. We realise that not

only is there a connexion between classics and geography, but there is a great deal more to be done if we work together and do not pull in opposite directions. We injure the progress of knowledge by quarrelling, and our real salvation lies in working together against those who do not believe in knowledge at all. The Classical Association will welcome any opportunity of working with the Geographical Association, and regards it as an auspicious foundation for such a union when we have in the chair a person who possesses both qualifications, like Sir William Ramsay."

Lady RAMSAY: "As representing the woman's point of view regarding education, I rise to answer the two gentlemen who spoke on the early leaving of school. I want to put the point of view of the working-class mother. I have often heard these mothers regret that their boys of twelve were so little occupied at school. I do not know whether Sir William Ramsay meant that boys ought to leave school at twelve, or that they might take up some practical work with their hands at that age, which many mothers are extremely anxious that their boys should do by taking up the beginnings of some trade or handicraft. Every boy and girl of twelve ought to be doing practical work. Even though they continue their lessons at school they are quite capable of doing light work. Girls help with the housework. Why should not the boys be allowed to do something also? Why should they kick their heels at school and make themselves a nuisance to the masters?"

Sir WILLIAM RAMSAY: "The great difficulty in all educational questions lies in this, that many people think everything is perfectly right as it is, and others maintain that everything is perfectly wrong. I have all my life been extremely fond of classical education as it was, though I felt that it stood in need of development. I was very glad to find, on coming to London recently, that there is much more recognition of the fact that development of classical teaching is highly desirable. If it had been in my line I could have capped all that Dr. Leaf said about the pleasure he had derived from a classical education, but I thought it was best, for the sake of arousing discussion, to state pretty strongly one particular point of view and leave other people to be nagged into contradicting it."



TUESDAY, JANUARY 8TH

AT 10.30 a.m. Mr. J. Sargeaunt read the following paper on  
*Hexameters for Homer*:

## HEXAMETERS FOR HOMER

### PRINCIPLES AND ILLUSTRATIONS

"The cause of English hexameters suffers from some prejudice and from a series of ill-considered experiments which made Pope say with absolute justice that

Sidney's verse halts ill on Roman feet.

I cannot enter the field as a disciple or ally of the late W. J. Stone partly because I was there before him, but more because I cannot agree with him. In the main I follow Tennyson, the sole fault of whose lines is a too common coincidence of hiatus and stress. Tennyson does not always show the coincidence. For instance in the line

O blatant magazines, regard me rather,

the cyclic dactyl has no stress on its long unit, and in the line

When did a frog coarser croak upon our Helicon?

the word stress is on the second, not the first, unit of the penultimate dactyl.

I differ from Stone not only on the principle of Homer and Tennyson that metrically all consonants belong to the vowel which precedes them, though they be not pronounced with them, but also on some six or eight special points. I hope elsewhere to endeavour to show that on every point the poet was right and the critic was wrong. Here I must deal with the principle only. The writers on Greek metric are to blame, because they habitually speak of syllables, though they know that, where an element of the foot is divided between two words, they are not dealing with a syllable at all. The fact is that the

syllable *qua* syllable never has anything to do with the composition of a foot as conceived by the Greeks. I say the Greeks, because the Latins, with whom verse of quantity was an alien, did not, with one exception, clearly understand or at any rate did not normally follow the Greek principle. Nevertheless one who writes in *The Classical Review* as 'Oxoniensis' calmly rules out all the Greek elegiac poets on the ground that they end pentameters with trisyllables. For my purpose I may fairly ask you to put out of hearing, for the reason already given, all the Latin poets except Catullus.

Now to a Greek the metrical foot is composed not of syllables but of what, without going into deep theories, may be called units, and a unit must be defined as a vowel or diphthong, together with all the consonants that come between it and the next vowel or diphthong in the same line. The first unit contains also the initial consonants, if there be any. Now we all know, but we do not all keep the fact before our eyes, that, whereas the sounds of a syllable are pronounced together, the sounds of a unit are not necessarily and as such pronounced together. To the Greeks a unit was long if it consisted of a short vowel and two mutes or the like as much when the two consonants were not in the same word as the vowel as when one of them was. Our phonetic authorities tell us that in Greek, when two consonants could be pronounced with a following vowel in the same word, they were so pronounced, and Priscian was so much enamoured of this method of speaking that he wrongly tried to lay down the same rule for Latin. Thus as a Greek said ξένος, so he said ἄ-ξενος, not ἄκ-σενος, and of course ὁ ξένος, not ὁκ-σενος; and to him both ἄξενος and ὁ ξένος were dactyls unless a consonant followed. Stone took the strange view that ἄξενος thus divided was a tribrach. Without any ground that I can discover, he called on us to say not ἔπεα πτερόεντα, but ἔπεαπ—what a word to call itself Greek!—ἔπεαπ πτερόεντα. He thought that the Greek way of sometimes using one symbol for two consonants was very strange. Instead of accounting it strange, he ought to have taken it as a warning that his principle was unsound. Mr. Bridges ends an hexameter with "duly besprinkled." Homer, and any Greek, would have divided the latter word, as we do, into *be-* and *sprinkled*; nevertheless

Tennyson would have said, and we may be sure that Sappho would have said, that the words are not the end of an hexameter but the beginning of a sapphic line. It is no good using instruments to measure quantities if you take your measurements between wrong points.

Now I make bold to say that the reason why some men fail to hear quantities in English is that they fail to hear them in Greek. Thus when Homer begins a line with ἀρνύμενος ἔην τε ψυχὴν they are not conscious of any metre unless they say árny-menós hwentépsychén, unless, that is to say, they substitute stress for quantity. We do not know what the Homeric stresses were, or whether indeed there were any, and my object is not to reproduce Homer's lines as he chanted them, because we do not know how he chanted them, but to reproduce them as we read them, that is to say with Greek quantities and with the rules of stress which we follow in Latin, as they were read by Bentley and Elmsley and Porson. Accents we ignore. We have no accents in English, and can hardly pronounce them in Greek. This matters little, since accents have nothing to do with metre, or, so far as we can see, with rhythm either. I hope that no one here connects the beat of the foot or finger, *ictus pedum* or *ictus digitorum*, with syllabic stress. Perhaps you will allow me to make a suggestion on what is called the lengthening at the hiatus. Homer begins a line with θυγατέρες or the like. It seems probable that while the foot was on the ground, the vowel was prolonged but retained the quality of a short vowel. A whining child asks for *shōō-ōō-gar*, but not for *shōōgar*. So with θυ-υγατέρες. When Homer chants

Οὗτις ἐμοὶ ὄνομα Οὗτιν δέ με κικλήσκουσι,

a long mark must not be put over the alpha, for the word is not ὄνομᾱ, if only because that would involve a shifting of the accent, but ὄνομα-α. We should perhaps not imitate this in English, and yet I don't know. You may remember the letter which Lord Derby, the translator of the *Iliad*, caused his secretary to write to the merchant who had sent him a sample of anti-gout sherry: 'Sir, Lord Derby has tried the sherry and he prefers the gout.' The opening words are hexametric, and the first hexameter which I offer you is a little bold, but, if you

will chant the words, say to a Gregorian, you will recognise as a genuine hexameter

Sir, Lord Derby has tried the sherry, and gout would he rather.

Perhaps in later Greek and in Latin this lengthening was a mere convention. Theocritus, when he wrote *πασάμενος ἐπίτασσε*, and Virgil when he wrote '*iam tondēbat hyacinthi*' may not have lengthened the units, but been content with their own and their readers' sense of the hiatus.

Now ἐν τῷ ὕδατι I can deal with only two or three of the objections raised against English hexameters, and that very briefly. We are told that in Greek every long unit is precisely twice the length of every short unit. Theoretically and musically that may be so. Theoretically in most lyric verse the feet are trochees, actually some of them are cyclic dactyls or irrational spondees or catalectic trochees, and I suppose that the music which serves for *volgus et arceo* would serve also for *volgus arceoque*, but you would not write your alcaic so. At any rate we do not read verse of quantity on this principle. If we begin lines with τόν δὲ θεοί and with τοὺς δὲ θεοί we don't give the same quantities to the first units. We set a standard, and units longer than the standard we feel to be long, units shorter than the standard to be short. I propose to do likewise in English.

I take next a minor objection in order to meet it with a concrete example. We are said to give an un-Homeric effect because we must use more spondees. We must; and yet we can, I think, retain the rapidity of a dactylic movement. The ten lines in which Homer tells the story of Oedipus, have forty dactyls. We cannot reach that standard, but I will ask you whether my version is not rather rapid than stately. The lines begin :

μητέρα δέ . . .

I ought to say that I follow Homer's rule on quantity in hiatus, and that I speak the elided vowels though, like Milton and possibly like Homer, I do not hear them in the scansion :

μητέρα δὲ Οἰδιπόδ' αὖτις ἴδον, καλὴν Ἐπικάστην—

Oedipodes' mother I saw too, fair lady Epicaste,  
Who did a deed of horror, yet wist she not aught o' the working,  
Wed to her son ; but ere that he wed he had slain his father ;  
And to the world straightway was it all disclos'd o' the immortals.



He thereon yet abode in fair Thebes, weight'd of anguish,  
 King to the Cadmeians through the ill counsels o' the immortals;  
 But she sought the narrow gateways o' the lordship of Hades,  
 Fast'ning a noose up on high from a beam in the hall, for her anguish  
 Lay heavy on her, but left unto him woes not to be number'd,  
 Whatsoever the mother's furies can accomplish against him.

One of these lines begins with the word 'and.' This gives me the opportunity of referring to one among several instances of unfair and unenlightened criticism. 'Oxoniensis,' who is apt to confound stress and quantity, says that the word 'and' is always short. Clearly he means that it is never stressed, and his dictum is an inference from this assumption. The inference is illegitimate and the assumption is false. In *Locksley Hall*, a poem in falling metre, there are a dozen or more lines which begin with the word.

And the hollow ocean ridges roaring into cataracts.

But that we have learnt from the first line of the poem what the metre is, we might think from the three first words here that the verse was of rising trisyllabics, the feet wrongly called anapaests, as in

And the shining daffodil dead and Orion low in the west.

Another great Victorian, who experimented in rhymeless lyrics, has the stanza

And the beech had sparry caverns,  
 And the floor had golden sands,  
 And, wherever soar'd the cypress,  
 Underneath it bloom'd the rose.

Nor need I remind you that Milton makes the word fill the place of a whole foot:

And the merry bells go round,  
 And the jocund rebecks sound  
 To many a youth and many a maid,

and so on. Thus the stress poet may put upon the word a stress which it owes solely to its place in the line, but a versifier in quantity must not make it a long unit, though a long unit it naturally and inevitably is, except when we deprive it of its final consonant.

Again, we are told that in English we have units of

undetermined quantity. Here we must distinguish. There are units which are long or short accordingly as we prolong or do not prolong the final consonant. Take the word which we spell *m e n*. Blair once asked Johnson, 'Sir, do you think that many men in a modern age could have written the poems of Ossian?' 'Yes, sir,' was the reply, 'many men, many women, and many children.' In the question the word is short because the nasal is single, in the answer long because the nasal is prolonged. Or take the word which we absurdly spell *w a s*, and Dickens makes the Wellers spell with an *o*. As a proclitic 'was he there?'—or as an enclitic—'The light that never was on sea or land'—the word is short, but when it is independent—'Yes, he wuz'—it is long, and the rule holds equally if you prefer the speech of the Wellers to—shall I say the late Lady Stanley of Alderley's—and say 'Yes, he woz.' In such cases the quantities are no more in doubt than are Virgil's in the line

Natum ante ora patris, patrem qui obtruncat ad aras.

There are, however, words which have no likeness in our reading of Greek. Take 'voluntary.' If it were Greek, we should pronounce it *volúntary*. All such words, with one defined and reasoned exception, I should rule out. I class them with such words as 'insolent' and 'confidential' and am in no harder case than Homer who couldn't use *εἰσάγων* or *ἐλελύκαμεν*. Some words, indeed, which have no representatives in Greek, can nevertheless be used in combination with others. Take a spondee like 'condign' or an iambus like 'ally.' If Homer can say *ἥδη μὲν δαιτός*, we can say 'such condign vengeance,' and *νείκος Ὀδυσσῆος* justifies 'what do the allies aim at?' Nor need we scruple to follow such rhythms as *οἱ καὶ νέρθεν γῆς*, since the sole reason for their rarity seems to be the nature of Homer's vocabulary. He uses them when they suit his words.

The last objection with which I shall at present deal I admit to be fatal, if it is true. We are told that the thing can't be done. Well, I have turned many thousand lines without so far finding any nut too hard to crack. I won't say that the task is easy. My interest as well as my veracity forbid it. Its impossibility I deny. I offer you the apologia of Penelope

with the reference to Helen, lines obelized by ancient critics and by Dr. Mackail, but ably defended by Mr. Platt.

μή μοι, Ὀδυσσεῦ, σκύζεν, ἐπεὶ τὰ περ ἄλλα μάλιστα  
ἀνθρώπων πέπνυσο—(ψ 209 sqq.)

Be not vext with me, oh Odysseus, thou wise above all men  
In time past : 'twas surely the gods that brought sorrow o'er us,  
Who grudg'd us to dwell together, when life was in heyday,  
Joyously, and to the doorstep of age to have union alway.  
Nor be in wrath with me, I pray thee, nor look to me in anger,  
For that upon first sight o' thee here not thus did I hail thee,  
Since mine heart alway dreaded it that some man arriving  
Might cheat me, as many men seek gain through counsel of evil.  
Nay, Helen ev'n, the Argive, the child of Zeus, had avoided  
Taking in a stranger to her couch, had she only bin able  
Then to be aware that thereafter stout sons o' the Achæans  
Would, coming in the galleys, lead her back again to her country.  
But 'twas a god stirr'd her to the deed of shame, nor aforeside  
Stor'd she in her heart that wild sad work, whence we too had anguish.  
But now, since thou tell'st me all truly and clearly the secret  
Of that bed, whereat never eye hath bin to behold it,  
Save our own and one handmaid's, this daughter of Actor,  
Giv'n to me by my father as I set forth to this island,  
She that look'd to the doorway of our strong bridal chamber,  
My soul thou movest that afore not lightly would hearken.

On the metre you will grant me two things, first that it keeps as closely to the Greek as any other verse translation, second that it has natural words in a natural order. I, of course, claim more. I claim that it combines the two Homeric qualities of dignity and rapidity. If it be objected that the English has more words and shorter words than the Greek, I would beg you not to let the eye master the ear, and to remember how many of our words are either enclitics or proclitics. Thus the line

ὥς ἀπόλοιτο καὶ ἄλλος τις τοιαῦτά γε ῥέζοι

I render

So perish whosoever shall do thereafter as he did,

where we print, indeed, nine words but pronounce only six, and there are at least as many in the Greek. The eye is an unruly member when it breaks into the domain of verse. One defect I admit. In English hexameters it is, perhaps, often impossible

to make the fourth and fifth feet as light as they usually are in Homer.

I have sometimes been asked, 'Why not render Homer by hexameters of quantity with the stress always at the hiatus?' For two reasons: you cannot do it, and the lines would be monotonous beyond bearing. Some such lines we ought to have whether with elision at the cesure, as

Crops of wheat and barley and vines in clustering harvest,  
and

Fair to behold and stately and passing skilful in handcraft,  
or without elision, as

There likewise came Chloris, a dame most lovely beforetime,  
and there are other types. But such lines are no more and no less Homeric than lines without the coincidence, provided always that the rhythms be right and not like some lines of Stone's. Such lines are

And the river carri'd us, the swirling water of Ocean,  
and

Taste o' the honey'd lotus nor think any more to go homeward.  
Tennyson would not, I think, have called these lines lame or barbarous, and, except in the matter of coincidence, by Tennyson I take my stand.

Will you hear one more passage, the description of the island opposite the land of the Cyclops?

There is a waste island in front of the hav'n i' the country  
Where they dwell, not close to the land nor yet very distant,  
Well wooded, and wildgoats unnumber'd breed in it alway,  
Since not a man's pathway scares them, nor come to them hunters  
Venturing all hardships i' the woods on the heights o' the mountains:  
Nor do flocks go in it, nor ploughs, nor man cometh; always  
Unsown and untill'd, for bleating goats 'tis a pasture.  
Painted ships there are not in all that folk o' the Cyclops,  
Nor shipwrights have they to devise them barks, that accomplish  
What one would, faring to cities where men's habitations  
Call to them—oft men thus go to and fro i' the waters—  
Else they might have made them a fair habitation o' the island,  
No sorry soil but of earth good enough to give all i' the season.  
Soft and lush the meadows therein come down to the margin



Of the grey salt sea, and vines could it have never-aging,  
 And the level ploughlands could afford rich crops to the reapers  
 In the harvest ; 'tis a thus fertile and bountiful island.  
 There too a good roadstead, where is no need of a cable,  
 Or to let out anchors or to hold ships fast as an hawser :  
 Need is it only to beach the galleys, then abide for a season  
 Till men's mind move them, till a wind blow fair to the sailor.  
 And at the end of the harbour a silvery fountain ariseth  
 Under a cave, with black poplars all soaring about it.  
 There drave we unto the land, but a god's help gave us a guidance  
 Through dark night wherein not a beam shone forth to behold by,  
 For thick mist was about the galleys, nor saw we the moonshine  
 High in heaven, but clouds wer' above concealing it alway.  
 Hence not a man descried the island, nor there i' the darkness  
 Had we any sight o' the long rollers heading onto the coastland  
 Till we had beach'd the galleys. Thereon down took we the canvas  
 And ourselves stepp'd onto the shore and lay o' the shingle  
 And there stay'd sleeping till sacred morn should awake us."

He was followed by Professor F. S. Granger with a paper on  
*The Latin Vernacular of the Early Empire.*

## THE LATIN VERNACULAR OF THE EARLY EMPIRE

"THE spoken language of a people is not only the chief expression of its spiritual life, but also determines largely the form which that life takes. Hence in the attempt to make classical antiquity live again, no prospect is more fascinating than the hope to revive, as far as may be, the actual Roman and Greek tongues. And by the Roman tongue I mean not the style of Cicero and Livy in their writings, but the language of human intercourse, of the family, the street, and the camp. For, after all, the vernacular determines the idiom within which even literary creation must move. The vernacular itself is creative in so far as it involves the free popular usage and modification of accidence and syntax: a modification which the grammarians sometimes approve, sometimes condemn off-hand as slang. Where are we to draw the line between slang which is, so to speak, the laboratory of language, and idiom, which may be described as permitted slang? The history of language will take us to the root of the matter; we shall see the writer putting his stamp upon idioms which are derived from slang, and we shall see the grammarian remaking his grammar in

accordance with the idioms which the writer accepts. I will take an illustration from the *Ingoldsby Legends*: 'Regardless of grammar, they all cried: "That's him."' Certainly, regardless of English grammar, regardless of abstract grammar, but not regardless of French grammar, which ordained that you could have an accusative form after the verb to be, 'c'est lui': that is, it transformed a vulgarism into an idiom, admitted it into polite society. Can we trace the process by which along these lines the vernacular and the slang of the Roman armies of Caesar and Augustus passed into the idiom of the Vulgate and the grammar of the Romance languages? Some persons listen with impatience when it is suggested that new and important developments may be expected along this line. But the 'direct method,' by treating Latin as a living tongue, brings to a focus all efforts such as this. We supplement our attempted Ciceronianism, by aid of the light which is gained from quarters which the Ciceronian—to use the slang of our own time—regards as 'low.' For we can only understand the characteristic achievement of Cicero as a master of language, when we set his style over against the general speech.

Among other things, Cicero was bilingual, *doctus utriusque linguae*. Many persons were like Cicero in this respect, throughout the Empire. And our whole problem gains in meaning, when this bilingual character of the three chief vernaculars—Greek, Latin, and Aramaic—is borne in mind. Hence in order completely to understand, for example, the Latin vernacular, we must take account of Greek or of Aramaic where Latin lived in their neighbourhood. To us the most conspicuous contact of Latin with Aramaic was in Syria, although Latin there had, of course, to yield place to Greek. Two-thirds, but not the same two-thirds, of the triple inscription on the Cross, *Malcha d'Ychudaye* (or something like it), *Rex Iudaeorum*, βασιλεὺς τῶν Ἰουδαίων, would be understood by nearly every passer-by. Curiously enough, the Greek manuscripts of the New Testament give the precedence to Latin over Greek, and the Latin and Eastern manuscripts give the precedence to Greek. What—I put the question—does this changing arrangement mean? Less conspicuous to us, but far more important, was the contact of Latin with Aramaic, in North Africa round

Carthage. Nor must we forget the large Syrian population of Rome. Jerusalem, Carthage, and Rome, therefore, were in a curious sense trilingual.

Let us look into the matter a little further, beginning with the eastern provinces. Here Greek was the 'lingua franca.' For example, the great Latin inscription of Augustus at Ancyra was furnished with a Greek translation. In Egypt, in spite of its close relation to Rome, Latin was little used. How few Latin papyri have been found! When we come westward to the capital, we seem—that is, if we look below the surface—to see Latin struggling for existence almost in Rome itself,

*Non possum ferre, Quirites, Graecam urbem.*

*Nam quid rancidius, quam quod se non putat ulla  
Formosam nisi quae de Tusca Graecula facta est?*

'What is more rotten,' complains Juvenal, 'than that no Tuscan girl thinks herself pretty, unless she turns into a little Greek?' How natural, therefore, that St. Paul, writing to the Roman church, should write in Greek! For amid the dregs of the world, as Juvenal viewed them, the Greeks and Syrians, with whom Rome was filled, Roman citizens passed almost unnoticed. 'What a Rome,' thought Juvenal,

*nulloque frequentem  
Cive suo Romam, sed mundi faece repletam!*

When, therefore, Cicero said that Greek books were read nearly all over the world, while Latin was confined within its own boundaries scanty enough, his words went on gathering emphasis for at least two centuries. Greek, for example, had spread westward beyond Rome, far over Provence. In view of the Greek traditions of Marseilles, we need not be surprised to come across an inscription of that city, in which a Greek describes himself as a teacher of Latin. Many centuries later, Greek was still so far current in Provence that the liturgy was celebrated at Arles by St. Caesarius in Greek as well as Latin. When we go farther north to Lyons, we find the Christian church sending a Greek letter at the end of the second century to the Christian communities in Asia Minor. Three centuries later, the famous bilingual manuscript of the Gospels which is now

at Cambridge was probably written for the church of St. Irenaeus at Lyons. It contained, alongside with the Greek original, a version in the vernacular Latin of the day, written probably by a person imperfectly versed in it. Greek then was nearly supreme all round the Mediterranean as the language of general intercourse, even where it was not also the language of private life.

To this, however, there are two great exceptions: Spain and Africa. If the Latin literature of the first century may be credited to Spain in the persons of Seneca, Lucan, Martial, and Quintilian, Africa claims the second century with Appuleius, Fronto, and Tertullian. Meanwhile the chief authors of Italian origin did not represent the populace and their government, so much as the senatorial opposition. Tacitus and Juvenal stand aloof from the tendencies towards cosmopolitanism, whether Greek, Aramaic, or Latin. Neither the empire, nor philosophy, much less the rising portent of Christianity, received adequate recognition from them. Yet their rhetorical brilliance has so far blinded the historians of the early empire, that they continue but in vain, many of them, even till to-day, the attempt to describe this critical epoch in the history of the world from the standpoint of a defeated Roman party.

Our hope of success in our endeavour, therefore, turns upon our getting behind the rhetorical though genuine passion of Tacitus and Juvenal, to the atmosphere of fact, in which the three vernaculars moved. Now almost the whole of Roman prose literature is written in a rhetorical—shall I say an affected?—style. Those scholars, therefore, who have demonstrated the existence of the *clausula*, the rhythmic ending of the clause or sentence, have furnished us with a criterion of which we may avail ourselves in distinguishing artificial from natural utterance. Here Caesar is on our side. We are left with Caesar's Commentaries as a standard: *nudi sunt recti et venusti, omni ornatu orationis tamquam veste detracta*. To the extent that artifice is disdained, Caesar approaches the vernacular. The same lofty and simple style is found in the *Res Gestae* of Augustus. But Caesar and Augustus shared their language with the army of the Roman people. Not to speak of Hirtius, we may catch a sincere note in the history of Velleius Paterculus, to whom justice has yet to be done. Vitruvius, who



served as an engineer under both Julius and Augustus, takes us into the scientific knowledge and mechanical resources to which we owe the monuments of Roman antiquity, and introduces us to the language of the workshop.

We have thus sought to interpret Cato's genuinely Roman maxim, *rem tene, verba sequuntur*. In seeking the living spoken language, we start from reality. Let us now invert our method and inquire precisely what were the facts to which the distribution of the Latin vernacular, as we have seen it, conducts us. The mere absence of Greek will not in itself explain the brilliant efflorescence of the Latin language in Spain and Africa.

When we speak of African Latin, we must not necessarily understand by this phrase Latin spoken by persons of African race. I shall produce reasons for thinking that the so-called African and Spanish literature was as genuinely Latin as that of Italy itself, and that it was based upon a genuinely Latin vernacular. The three thousand colonists of Italian birth whom Caesar settled in Carthage took their language with them. And of the three hundred thousand colonists whom Augustus settled in the provinces, a large number went also to Africa.

Who were these colonists? They were chiefly soldiers who had served their time. But they were not all. Alongside with them came the soldiers who were stationed as permanent garrisons. Thus alongside with Carthage there arose Theveste under Augustus, Tingad under Trajan, and Lambaesis under Hadrian. The Twentieth Legion *Valeria Victrix* with its station at Chester, illustrates well enough for us the position of the Third Legion *Augusta* at Lambaesis.

These soldiers were nearly all volunteers and Roman citizens. The dislocation of Italian agriculture had the ultimately admirable effect of spreading the Roman civilisation in the persons of its best representatives over the west of Europe, and the southern coast of the Mediterranean on its western end. We are inevitably reminded of the breakdown of the English land system and the consequent outflow of English colonists to America and Australia. But the analogy goes further. The English emigrants took with them to America and retained many idioms which have passed out of usage at home. In the same way, nearer home, much that passes to-day for Irish-English is really

Elizabethan-English dating back to the settlements of Spenser's time. Here then we have an instructive parallel to the persistence of the older Latin idioms in Africa. The vocabulary, syntax, and the order of words which we find in Plautus, turns up again in the African writers of the early empire, not therefore as Africanisms, but by continuous tradition from the Italian non-literary Latin.

Ireland furnishes the critic with another instructive parallel. The literary use of Irish-English by writers in the recent Irish literary movement is based upon a living speech in the case of much of the ballad poetry, and not a little prose, and is not to be dismissed as a mere attempt to reconstruct a dialect by persons to whom it is strange. The vivacious prose of Tertullian, no less than the clarity of the military writers, has qualities which anticipate Swift and Goldsmith and their successors. And since a large part of Jerome's Vulgate goes back to the time of Tertullian; we are justified in taking the Vulgate, along with its undoubted charm of style, as a clue to many of the problems that arise about the Latin of Italy itself. This leaves the further interesting question, how far the Latin literature of the Silver Age, as represented by its leading writers, was really Latin at all. And having raised this question, I will go back and raise the further one: how far is the style of Cicero apart from his letters a natural one? Are we not to regard Ciceronianism as a kind of Johnsonese? And if that is the case, may we not ask ourselves whether it is not time to give up the affectation which draws a complete grammar of Latin from the usage of a single writer? For myself, I prefer Swift and Goldsmith to Johnson, and by the same token Caesar and Tertullian move me where Ciceronian rhetoric strikes me with a chill.

There is a whole world of Latin sincere and delightful, which as yet remains closed to nine-tenths of our English students of the classics: the Latin of the inscriptions. In the light of these, we can go a long way further along the road on which we are started. The inscriptions of Pompeii, of the catacombs, of the Roman fire brigade, give and receive light from the formal literature of their time. But in order to make generally accessible material such as this, our scholars must edit for us suitable

selections from the Corpus of Inscriptions, and our publishers must alter their methods of production so as to make cheapness possible. Could we not have a series in England (corresponding to the admirable series of Lietzmann in Germany), which should embrace not only inscriptions, but plain texts of the less known writers, and of the Fathers? The ground is already broken. The Clarendon Press, by its cheap edition of Wordsworth and White's Vulgate, suggests further possibilities in the way of extending the Oxford *Scriptorum Classicorum Bibliotheca* so as to include less accessible texts chosen from our present standpoint.

Let me conclude with one simple illustration of the help we can get in our Latin studies if we go outside formal literature to the vernacular. We may take our own war phrase, "to do one's bit," to do an injury, or the French uses of the verb "faire" with a noun, in order to sympathise with the similar use of *facere* in Latin. *Contumeliam facere*, and, I think, *calumniam facere* (cf. *iniuriam facere*), were used by Roman soldiers specially to signify physical violence, and not merely verbal injury. The verb *συκοφαντεῖν* had a similar history in Greek. Caesar can speak of a ship as suffering *contumelia* in a storm. It was probably this sense of *contumelia* which Cicero professed not to understand, when Antony, using the language of the camp, could say *contumeliam facere*. Here Cicero anticipates the English judge who on the bench professes to be ignorant of the phrases he has just been hearing in the Strand. There is a passage even in Quintilian in which *calumnia* seems to have passed over into a similar sense. So in the Septuagint *συκοφαντεῖν* is used to signify acts of violence. The Latin Vulgate regularly translates *συκοφαντεῖν* by *calumnia* and its derivatives. Hence when the men engaged in military service, οἱ στρατεύόμενοι, were warned by John the Baptist, it was not against bringing accusations, but as the Syriac Vulgate and the Syriac Gospels from Sinai show, against committing physical violence. When, therefore, the African translators render *συκοφαντεῖν* by *calumniam facere*—one popular phrase by another—they enable us to understand the use of the word *calumnia* not only by Quintilian but by the soldier Aulus Caecina, in his extant letter to Cicero. Our English phrase, to do an injury, *iniuriam facere*, confirms these less familiar instances, in which abstract ideas are

remodelled in the rough and tumble of daily life. Thus in this single inquiry we have learnt something intimate about the language of Caesar, Antony, Caecina, Cicero and Quintilian. A large and promising field thus opens out before us if, on the lines which I have indicated, we leave the written classical tradition and try to get behind it to the living speech from which it is drawn. The vernacular of a people is a perpetual sacrament, a communion made possible by the real though unexpressed invocation of the spirit."

After the reading of this paper the Presidential Address was delivered by Professor Gilbert Murray. His subject was *RELIGIO GRAMMATICI* (The Religion of a Man of Letters).<sup>1</sup>

## I

It is the general custom of this Association to choose as its President alternately a classical scholar and a man of wide eminence outside the classics. Next year you are to have a man of science, a great physician who is also famous in the world of learning and literature. Last year you had a statesman, though a statesman who is also a great scholar and man of letters, a sage and counsellor in the antique mould, of world-wide fame and unique influence.<sup>2</sup> And since, between these two, you have chosen, in your kindness to me, a professional scholar and teacher, you might well expect from him an address containing practical educational advice in a practical educational crisis. But that, I fear, is just what I cannot give. My experience is too one-sided. I know little of schools and not much of pass-men. I know little of such material facts as curricula and timetables and parents and examination papers. I sometimes feel—as all men of fifty should—my ignorance

<sup>1</sup> This address is published in book form by Allen & Unwin, Museum Street, London, W.C.

<sup>2</sup> Sir William Osler and Lord Bryce.



even of boys and girls. Besides that, I have the honour at present to be an official of the Board of Education ; and in public discussions of current educational subjects an officer of the Board must in duty be like the heroine in the play —“ He cannot argue, he can only feel.”

I believe, therefore, that the best I can do, when the horizon looks somewhat dark not only for the particular studies which we in this Society love most, but for the habits of mind which we connect with those studies, the philosophic temper, the gentle judgement, the interest in knowledge and beauty for their own sake, will be simply, with your assistance, to look forward, and try to realize my own Confession of Faith. I do, as a matter of fact, feel clear that, even if knowledge of Greek, instead of leading to bishoprics as it once did, is in future to be regarded with popular suspicion as a mark of either a reactionary or an unusually feckless temper, I am nevertheless not in the least sorry that I have spent a large part of my life in Greek studies, not in the least penitent that I have been the cause of others doing the same. That is my feeling and there must be some base for it. There must be such a thing as *Religio Grammatici*, the special religion of a “ Man of Letters.”

The greater part of life, both for man and beast, is rigidly confined in the round of things that happen from hour to hour. It is ἐπὶ συμφοραῖς, exposed for circumstances to beat upon ; its stream of consciousness channelled and directed by the events and environments of the moment. Man is imprisoned in the external present ; and what we call a man's religion is, to a great extent, the thing that offers him a secret and permanent means of escape from that prison, a breaking of the prison walls which leaves him standing, of course, still in the present, but in a present so enlarged and

enfranchised that it is become not a prison but a free world. Religion, even in the narrow sense, is always seeking for *Sotêria*, for escape, for some salvation from the terror to come or some deliverance from the body of this death.

And men find it, of course, in a thousand ways, with different degrees of ease and of certainty. I am not wishing to praise my talisman at the expense of other talismans. Some find it in theology, some in art, in human affection; in the anodyne of constant work; in that permanent exercise of the inquiring intellect which is commonly called the search for Truth; some find it in carefully cultivated illusions of one sort or another, in passionate faiths and undying pugnacities; some, I believe, find a substitute by simply rejoicing in their prison, and living furiously, for good or ill, in the actual moment.

And a Scholar, I think, secures his freedom by keeping hold always of the past and treasuring up the best out of the past, so that in a present that may be angry or sordid he can call back memories of calm or of high passion, in a present that requires resignation or courage he can call back the spirit with which brave men long ago faced the same evils. He draws out of the past high thoughts and great emotions; he also draws the strength that comes from communion or brotherhood.

Blind Thamyris and blind Maeonides,  
And Tiresias and Phineus, prophets old,

come back to comfort another blind poet in his affliction. The Psalms, turned into strange languages, their original meaning often lost, live on as a real influence in human life, a strong and almost always an ennobling influence. I know the figures in the tradition may be unreal, their words may be misinterpreted. But the communion is quite a real fact. And the student, as he realizes it,

feels himself one of a long line of torchbearers. He attains that which is the most compelling desire of every human being, a work in life which is worth living for, and which is not cut short by the accident of his own death.

It is in that sense that I understand *Religio*. And now I would ask you to consider with me the proper meaning of *Grammatikê*, and the true business of the "Man of Letters" or "*Grammaticus*."

## II

A very very long time ago—the palaeontologists refuse to give us dates—mankind, trying to escape from his mortality, invented *Grammata* or letters. Instead of being content with his spoken words, ἔπεα πτερόεντα which fly as a bird flies and are past, he struck out the plan of making marks on wood or stone, or bone or leather or some other material, significant marks which should somehow last on, charged with meaning, in place of the sound-wave that had perished. Of course the subjects for such perpetuation were severely selected. Infinitely the greater part of man's life, even now, is in the moment, the sort of thing that is lived and passes without causing any particular regret, or rousing any definite action for the purpose of retaining it. And when the whole process of writing or graving was as difficult as it must have been in remote antiquity, the words that were recorded, the moments that were so to speak made imperishable, must have been very rare indeed. One is tempted to think of the end of Faust. Was not the graving of a thing on brass or stone, was not even the painting of a reindeer in the depths of a palaeolithic cave, a practical though imperfect method of saying to the moment "*Verweile doch, Du bist so schön*" ("Ah, stay, thou art so beautiful")? Of course the choice

was, as you would expect, mostly based on material considerations and on miserably wrong considerations at that. I suppose the greater number of very ancient inscriptions or *Grammata* known to the world consist either of magical or religious formulae, supposed to be effective in producing material welfare; or else titles of kings and honorific records of their achievements; or else contracts and laws in which the spoken word eminently needed preserving. Either charms or else boasts or else contracts; and it is worth remembering that so far as they have any interest for us now it is an interest quite different from that for which they were engraved. They were all selected for immortality by reason of some present personal urgency. The charm was expected to work; the boast delighted the heart of the boaster; the contract would compel certain slippery or forgetful persons to keep their word. And now we know that the charm did not work. We do not know who the boaster was, and, if we did, would probably not admire him for the thing he boasts about. And the slippery or forgetful persons have long since been incapable of either breaking or fulfilling the contract. We are in each case only interested in some quality in the record which is different from that for which people recorded it. Of course there may be also the mere historical interest in these things as facts; but that again is quite different from the motive for their recording.

In fact one might say to all these records of human life, all these *Grammata* that have come down to us, what Marcus Aurelius teaches us to say to ourselves: *ψυχάριον εἰ βάσταζον νεκρόν*; each one is "a little soul carrying a corpse." Each one, besides the material and temporary message it bears, is a record, however imperfect, of human life and character and feeling. In so far as the record can get across the boundary that



separates mere record of fact from philosophy or poetry, so far it has a soul and still lives.

This is clearest, of course, in the records to which we can definitely attribute beauty. Take a tragedy of Aeschylus, a dialogue of Plato, take one of the very ancient Babylonian hymns or an oracle of Isaiah. The prophecy of Isaiah referred primarily to a definite set of facts and contained some definite—and generally violent—political advice; but we often do not know what those facts were, nor care one way or another about the advice. We love the prophecy and value it because of some quality of beauty which subsists when the value of the advice is long dead; because of some soul that is there which does not perish. It is the same with those magnificent Babylonian hymns. Their recorders were doubtless conscious of their beauty, but they thought much more of their religious effectiveness. With the tragedy of Aeschylus or the dialogue of Plato the case is different, but only different in degree. If we ask why they were valued and recorded, the answer must be that it was mainly for their poetic beauty and philosophic truth, the very reasons for which they are read and valued now. But even here it is easy to see that there must have been some causes at work which derived their force simply from the urgency of the present, and therefore died when that present faded away.

And similarly an ancient work may, or indeed must, gather about itself new special environments and points of relevance. Thucydides and Aristophanes' *Knights* and even Jane Austen are different things now from what they were in 1913. I can imagine a translation of the *Knights* which would read like a brand-new topical satire. No need to labour the point. I think it is clear that in any great work of literature there is a soul which lives and a body which perishes; and further,

since the soul cannot ever be found naked without any body at all, it is making for itself all the time new bodies, changing with the times.

### III

Both soul and body are preserved, imperfectly of course, in *Grammata* or Letters; in a long series of marks, scratched, daubed, engraved, written, or printed, stretching from the inscribed bone implements and painted rocks of prehistoric man, through the great literatures of the world, down to this morning's newspaper and the MS. from which I am reading; marks which have their own history also and their own vast varieties. And "the office of the art *Grammatikê* is so to deal with the *Grammata* as to recover from them all that can be recovered of that which they have saved from oblivion, to reinstate as far as possible the spoken word in its first impressiveness and musicalness."<sup>1</sup> That is not a piece of modern sentiment. It is the strict doctrine of the scribes. Dionysius Thrax gives us the definition: ἡ Γραμματική ἐμπειρία τις ὥς ἐπὶ τό πολὺ τῶν παρὰ ποιήταις τε καὶ συγγραφεῦσι λεγομένων; an ἐμπειρία, a skill produced by practice, in the things said in poets and prose-writers; and he goes on to divide it into its six parts, of which the first and most essential is reading aloud κατὰ προσῳδίαν—with just the accent, the cadences, the expression, with which the words were originally spoken before they were turned from λόγοι to γράμματα, from "winged" words to permanent Letters. The other five parts are concerned with analysis; interpretation of figures of speech; explanation of obsolete words and customs; etymology; grammar in the narrow modern sense; and lastly κρίσις ποιημάτων, or, roughly, literary criti-

<sup>1</sup> Rutherford, *History of Annotation*, p. 12.

cism. The first part is synthetic and in a sense creative ; and most of the others are subservient to it. For I suppose if you had attained by study the power of reading aloud a play of Shakespeare exactly as Shakespeare intended the words to be spoken, you would be pretty sure to have mastered the figures of speech and obsolete words and niceties of grammar. At any rate, whether or no you could manage the etymologies and the literary criticism, you would have done the main thing. You would, subject to the limitations we considered above, have re-created the play.

We intellectuals of the twentieth century, poor things, are so intimately accustomed to the use of Grammata that probably many of us write more than we talk and read far more than we listen. Language has become to us primarily a matter of Grammata. We have largely ceased to demand from the readers of a book any imaginative transliteration into the living voice. But mankind was slow in acquiescing in this renunciation. Isocrates in a well-known passage (5, 10) of his Letter to Philip, laments that the scroll he sends will not be able to say what he wants it to say. Philip will hand it to a secretary and the secretary, neither knowing nor caring what it is all about, will read it out " with no persuasiveness, no indication of changes of feeling, as if he were giving a list of items." The early Arab writers in the same situation used to meet it squarely. The sage wrote his own book and trained his disciples to read it aloud, each sentence exactly right ; and generally, to avoid the mistakes of the ordinary untrained reader, he took care that the script should not be intelligible to such persons.

These instances show us in what spirit the first Grammatici, our fathers in the art, conceived their task, and what a duty they have laid upon us. I am not of course overlooking the other and perhaps more

extensive side of a scholar's work ; the side which regards a piece of ancient or foreign writing as a phenomenon of language to be analysed and placed, not as a thing of beauty to be re-created or kept alive. On that side of his work the Grammaticus is a man of science or *Wissenschaft*, like another. The science of Language demands for its successful study the same rigorous exactitude as the other natural sciences, while it has for educational purposes some advantages over most of them. Notably, its subject matter is intimately familiar to the average student, and his ear very sensitive to its varieties. The study of it needs almost no apparatus, and gives great scope for variety and originality of attack. Lastly, its extent is vast and its subtlety almost infinite ; for it is a record, and a very fine one, of all the immeasurable varieties and gradations of human consciousness. Indeed, as the Grammata are related to the spoken word, so is the spoken word itself related to the thought or feeling. It is the simplest record, the first precipitation. But I am not dealing now with the Grammaticus as a man of science, or an educator of the young ; I am considering that part of his function which belongs specially to *Religio* or *Pietas*.

#### IV

On these lines we see that the Scholar's special duty is to turn the written signs in which old poetry or philosophy is now enshrined back into living thought or feeling. He must so understand as to re-live. And here he is met at the present day by a direct frontal criticism. “ *Suppose, after great toil and the expenditure of much subtlety of intellect, you succeed in re-living the best works of the past, is that a desirable end? Surely our business is with the future and present, not with the past. If there is any progress in the world or any hope*



*for struggling humanity, does it not lie precisely in shaking off the chains of the past and looking steadily forward ? ”*

How shall we meet this question ?

First, we may say, the chains of the mind are not broken by any form of ignorance. The chains of the mind are broken by understanding. And so far as men are unduly enslaved by the past it is by understanding the past that they may hope to be freed. But, secondly, it is never really the past—the true past—that enslaves us ; it is always the present. It is not the conventions of the seventeenth or eighteenth century that now make men conventional. It is the conventions of our own age ; though of course I would not deny that in any age there are always fragments of the uncomprehended past still floating, like dead things pretending to be alive. What one always needs for freedom is some sort of escape from the thing that now holds him. A man who is the slave of theories must get outside them and see facts ; a man who is the slave of his own desires and prejudices must widen the range of his experience and imagination. But the thing that enslaves us most, narrows the range of our thought, cramps our capacities and lowers our standards, is the mere Present—the present that is all round us, accepted and taken for granted, as we in London accept the grit in the air and the dirt on our hands and faces. The material present, the thing that is omnipotent over us, not because it is either good or evil, but just because it happens to be here, is the great Jailer and Imprisoner of man's mind ; and the only true method of escape from him is the contemplation of things that are not present. Of the future ? Yes ; but you cannot study the future. You can only make conjectures about it, and the conjectures will not be much good unless you have in some way studied other places and other ages. There has been hardly any

great forward movement of humanity which did not draw inspiration from the knowledge, or the idealization, of the past.

No : to search the past is not to go into prison. It is to escape out of prison, because it compels us to compare the ways of our own age with other ways. And as to Progress, it is no doubt a real fact. To many of us it is a truth that lies somewhere near the roots of our religion. But it is never a straight march forward ; it is never a result that happens of its own accord. It is only a name for the mass of accumulated human effort, successful here, baffled there, misdirected and driven astray in a third region, but on the whole and in the main producing some cumulative result. I believe this difficulty about Progress, this fear that in studying the great teachers of the past we are in some sense wantonly sitting at the feet of savages, causes real trouble of mind to many keen students. The full answer to it would take us beyond the limits of this paper and beyond my own range of knowledge. But the main lines of the answer seem to me clear. There are in life two elements, one transitory and progressive, the other comparatively if not absolutely non-progressive and eternal, and the Soul of man is chiefly concerned with the second. Try to compare our inventions, our material civilization, our stores of accumulated knowledge, with those of the age of Aeschylus or Aristotle or St. Francis, and the comparison is absurd. Our superiority is beyond question and beyond measure. But compare any chosen poet of our age with Aeschylus, any philosopher with Aristotle, any saintly preacher with St. Francis, and the result is totally different. I do not wish to argue that we have fallen below the standard of those past ages ; but it is clear that we are not definitely above them. The things of the spirit depend on will, on effort, on aspiration, on the quality of the individual

soul; and not on discoveries and material advances which can be accumulated and added up.

As I tried to put the point some ten years ago, in my Inaugural Address at Oxford, "one might say roughly that material things are superseded but spiritual things not; or that everything considered as an achievement can be superseded, but considered as so much life, not. Neither classification is exact, but let it pass. Our own generation is perhaps unusually conscious of the element of change. We live, since the opening of the great epoch of scientific invention in the nineteenth century, in a world utterly transformed from any that existed before. Yet we know that behind all changes the main web of life is permanent. The joy of an Egyptian child of the First Dynasty in a clay doll was every bit as keen as the joy of a child now in a number of vastly better dolls. Her grief was as great when it was taken away. Those are very simple emotions, but I believe the same holds good of emotions much more complex. The joy and grief of the artist in his art, of the strong man in his fighting, of the seeker after knowledge or righteousness in his many wanderings; these and things like them, all the great terrors and desires and beauties, belong somewhere to the permanent stuff of which daily life consists; they go with hunger and thirst and love and the facing of death. And these it is that make the permanence of literature. There are many elements in the work of Homer or Aeschylus which are obsolete and even worthless, but there is no surpassing their essential poetry. It is there, a permanent power which we can feel or fail to feel, and if we fail the world is poorer. And the same is true, though a little less easy to see, of the essential work of the historian or the philosopher."

You will say perhaps that I am still denying the essence of human Progress; denying the progress of

the human soul, and admitting only the sort of progress that consists in the improvement of tools, the discovery of new facts, the recombining of elements. As to that I can only admit frankly that I am not clear.

I believe we do not know enough to answer. I observe that some recent authorities are arguing that we have all done injustice to our palaeolithic forefathers, when we drew pictures of them with small brain-pans and no chins. They had brains as large and perhaps as exquisitely convoluted as our own; while their achievements against the gigantic beasts of prey that surrounded them show a courage and ingenuity and power of unselfish co-operation which have perhaps never since been surpassed. As to that I can form no opinion; I can quite imagine that, by the standards of the last Judgement, some of our modern philanthropists and military experts may cut rather a poor figure beside some nameless Magdalenian or Mousterian who died to save another, or, naked and almost weaponless, defeated a sabre-tooth tiger or a cave-bear. But I should be more inclined to lay stress on two points. First, on the extreme recentness, by anthropological standards, of the whole of our historic period. Man has been on the earth perhaps some twenty-odd thousand years, and it is only the last three thousand that we are much concerned with. To suppose that a modern Englishman must necessarily be at a higher stage of mental development than an ancient Greek is almost the same mistake as to argue that Browning must be a better poet than Wordsworth because he came later. If the soul, or the brain, of man is developing, it is not developing so fast or so steadily as all that.

And next I would observe that the moving force in human progress is not widespread over the world. The uplifting of man has been the work of a chosen few; a few cities, a few races, a few great ages, have scaled



the heights for us and made the upward way easy. And the record in the Grammata is precisely the record of that chosen few. Of course the record is redundant. It contains masses of matter that is now dead. Of course also it is incomplete. There lived brave men before Agamemnon. There have been saints, sages, heroes, lovers, inspired poets in multitudes and multitudes, whose thoughts for one reason or another were never enshrined in the record, or if recorded were soon obliterated. The treasures man has wasted must be infinitely greater than those he has saved. But, such as it is, with all its imperfections the record he has kept is the record of the triumph of the human soul—the triumph or, in Aristotle's sense of the word, the tragedy.

It is there. That is my present argument. The soul of man, the inward forces that have made progress and those that have achieved in themselves the end of progress, the moments of living to which he has said that they are too beautiful to be allowed to pass; the soul of man stands at the door and knocks. It is for each one of us to open or not to open.

For we must not forget the extraordinary frailty of the tenure on which these past moments of glory hold their potential immortality. They only live in so far as we can reach them; and we can only reach them by some labour, some skill, some imaginative effort and some sacrifice. They cannot compel us, and if we do not open to them they die.

## V

And here perhaps we should meet another of the objections raised by modernists against our preoccupation with the past. "*Granted, they will say, that the ancient poets and philosophers were all that you say, surely the valuable parts of their thought have been absorbed*

*long since in the common fund of humanity. Archimêdes, we are told, invented the screw; Eratosthenes invented the conception of longitude. Well, now we habitually operate with screws and longitude, both in a greatly improved form. And, when we have recorded the names of those two worthies and put up imaginary statues of them on a few scientific laboratories, we have surely repaid any debt we owe them. We do not go back laboriously, with the help of a trained Grammaticus, and read their works in the original. Now admitting—what is far from clear—that Aeschylus and Plato did make contributions to the spiritual wealth of the human race comparable to the inventions of the screw and of longitude, surely those contributions have been absorbed and digested, and have become parts of our ordinary daily life? Why go back and labour over their actual words? We do not most of us want to re-read even Newton's *Principia*."*

This argument raises exactly the point of difference between the humane and the physical. The invention of the screw or the telephone is a fine achievement of man; the effort and experience of the inventor make what we have called above a moment of glory. But you and I when using the telephone have no share whatever in that moment or that achievement. The only way in which we could begin in any way to share in them would be by a process which is really artistic or literary; the process of studying the inventor's life, realising exactly his difficulties and his data, and imaginatively trying to live again his triumphant experience. That would mean imaginative effort, and literary study. In the meantime we use the telephone without any effort and at the same time without any spiritual gain at all, merely gain—supposing it is a gain—in practical convenience.

If we take on the other hand the invention, or creation, of Romeo and Juliet, it is quite clear that you can

in a sense by using it—that is, by reading the play—recapture the moment of glory: but not without effort. It is different in kind from a telephone or a hot-water tap. The only way of utilizing it at all is by the method of Grammatikê; by reading it or hearing it read and at the same time making a definite effort of imaginative understanding so as to re-live, as best one can, the experience of the creator of it. (I do not of course mean his whole actual experience in writing the play, but the relevant and essential part of that experience.) This method, the method of intelligent and loving study, is the only way there is of getting any sort of use out of *Romeo and Juliet*. It is not quite true, but nearly true, to say that the value of *Romeo and Juliet* to any given man is exactly proportionate to the amount of loving effort he has spent in trying to re-live it. Certainly, without such effort *Romeo and Juliet* is without value and must die. It may stand at the door and knock, but its voice is not heard amid the rumble of the drums of Santerre. And the same is true of all great works of art or imagination, especially those which are in any way removed from us by differences of age or of language. We need not repine at this. The fact that so many works whose value and beauty are universally recognized require effort for their understanding is really a great benefit to contemporary and future work, because it accustoms the reader or spectator to the expectation of effort. And the unwillingness to make imaginative effort is the prime cause of almost all decay of art. It is the caterer, the man whose business it is to provide enjoyment with the very minimum of effort, who is in matters of art the real assassin.

## VI

I have spoken so far of Grammatikê in the widest sense, as the art of interpreting the Grammata and so re-living the chosen moments of human life wherever they are recorded. But of course that undertaking is too vast for any human brain, and furthermore, as we have noticed above, a great mass of the matter recorded is either badly recorded or badly chosen. There has to be selection, and selection of a very drastic and ruthless kind. It is impossible to say exactly how much of life ought to be put down in Grammata, but it is fairly clear that in very ancient times there was too little and in modern times there is too much. Most of the books in any great library, even a library much frequented by students, lie undisturbed for generations. And if you begin what seems like the audacious and impossible task of measuring up the accumulated treasures of the race in the field of letters, it is curious how quickly in its main lines the enterprise becomes possible and even practicable. The period of recorded history is not very long. Eighty generations might well take us back before the beginnings of history-writing in Europe; and though the beginnings of Accad and of Egypt, to say nothing of the cave-drawings of Altamira, might take one almost incalculably farther in time, the actual amount of Grammata which they provide is not large. Thus, firstly, the period is not very long; and, again, the extension of literature over the world is not very wide, especially if we confine ourselves to that continuous tradition of literature on which the life of modern Europe and America is built. China and India form, in the main, another tradition, which may stimulate and instruct us, but cannot be said to have formed our thought.

If you take any particular form of literature, the



limits of its achievement become quickly visible. Take Drama; there are not very many very good plays in the world. Greece, France, England, Spain, and for brief periods Russia, Scandinavia, and Germany, have made their contributions; but, apart from the trouble of learning the languages, a man could read all the very good plays in the world in a few months. Take lyric or narrative poetry; philosophy; history: there is not so much first-rate lyric poetry in the world, nor yet narrative; nor much first-rate philosophy; nor even history. No doubt when you consider the books that have to be read in order to study the history of a particular modern period—say, the time of Napoleon or the French Revolution—the number seems absolutely vast and overwhelming, but when you look for those histories which have the special gift that we are considering—that is, the gift of retaining and expressing a very high quality of thought or emotion—the number dwindles at an amazing rate. And in every one of these forms of literature that I have mentioned, as well as many others, we shall find our list of the few selected works of outstanding genius begin with a Greek name.

“*That depends,*” our modernist may say, “*on the principles on which you make your selection. Of course the average Grammaticus of the present day will begin his selected historians with Herodotus and Thucydides, just as he will begin his poets with Homer, because he has been brought up to think that sort of thing. He is blinded, as usual, with the past. Give us a Greekless generation or two and the superstition will disappear.*” How are we to answer this?

With due humility, I think, and yet with a certain degree of confidence. According to Dionysius Thrax the last and highest of the six divisions of Grammatikê was κρίσις ποιημάτων, the judgement or criticism of works of imagination. And the voice of the great mass of

trained Grammatikoi counts for something. Of course they have their faults and prejudices. The tradition constantly needs correcting. But we must use the best criteria that we can get. As a rule any man who reads Herodotus and Thucydides with due care and understanding recognizes their greatness. If a particular person refuses to do so, I think we can fairly ask him to consider the opinions of recognized judges. And the judgement of those who know the Grammata most widely and deeply will certainly put these Greek names very high in their respective lists.

On the ground of pure intellectual merit, therefore, apart from any other considerations, I think any person ambitious of obtaining some central grasp on the Grammata of the human race would always do well to put a good deal of his study into Greek literature. Even if he were fatherless, like Melchizedek, or homeless, like a visitor from Mars, I think this would hold. But if he is a member of our Western civilisation, a citizen of Europe or America, the reasons for studying Greek and Latin increase and multiply. Western civilization, especially the soul of it as distinguished from its accidental manifestations, is after all a unity and not a chaos; and it is a unity chiefly because of its ancestry, a unity of descent and of brotherhood. (If any one thinks my word "brotherhood" too strong in the present state of Europe, I would remind him of the relationship between Cain and Abel.)

## VII

The civilization of the Western world is a unity of descent and brotherhood; and when we study the Grammata of bygone men we naturally look to the writings from which our own are descended. Now, I am sometimes astonished at the irrelevant and materialistic

way in which this idea is interpreted. People talk as if our thoughts were descended from the fathers of our flesh, and the fountain-head of our present literature and art and feeling was to be sought among the Jutes and Angles.

*Paradise Lost* and *Prometheus Unbound* are not the children of *Piers Ploughman* and *Beowulf*; they are the children of Vergil and Homer, of Aeschylus and Plato. And *Hamlet* and *Midsummer Night's Dream* come mainly from the same ancestors, though by a less direct descent.

I do not wish to exaggerate. The mere language in which a book is written counts of course for much. It fixes to some extent the forms of the writer's art and thought. *Paradise Lost* is clearly much more English in character than the *Pharsalia* is Spanish or the *City of God* African. Let us admit freely that there must of necessity be in all English literature a strain of what one may call vernacular English thought, and that some currents of it, currents of great beauty and freshness, would hardly have been different if all Romance literature had been a sealed book to our tradition. It remains true that from the Renaissance onward, nay, from Chaucer and even from Alfred, the higher and more massive workings of our literature owe more to the Greeks and Romans than to our own un-Romanized ancestors. And the same is true of every country in Europe. Even in Scandinavia, which possesses a really great home literature, in some ways as noble as the Greek or the Hebrew, the main currents of literary thought and feeling, the philosophy and religion and the higher poetry, owe more to the Graeco-Roman world than to that of the Vikings. The movements that from time to time spring up in various countries for reviving the old home tradition and expelling the foreigner have always had an exotic character. The

German attempts to worship Odin, to regard the Empire as a gathering of the German tribes, to expel all non-Germanic words from the language by the help of an instrument called—not very fortunately—a “Central-bureau,” have surely been symptoms of an error only not ridiculous because it is so deeply tragic. The twisting of the English language by some fine writers, so that a simple Latin word like “cave” gives place to a recondite old English “stoneydark”; the attempts in France to reject the “Gaulois” and become truly “Celtique,” are more attractive but hardly in essence more defensible. There is room for them as protests, as experiments, as personal adventures, or as reactions against a dominant main stream. They are not a main stream themselves. The main stream is that which runs from Rome and Greece and Palestine, the Christian and classical tradition. We nations of Europe would do well to recognize it and rejoice in it. It is in that stream that we find our unity, unity of origin in the past, unity of movement and imagination in the present; to that stream that we owe our common memories and our power of understanding one another, despite the confusion of tongues that has now fallen upon us and the inflamed sensibilities of modern nationalism. The German Emperor’s dictum, that the boys and girls in his Empire must “grow up little Germans and not little Greeks and Romans,” is both intellectually a Philistine policy and politically a gospel of strife.

I trust no one will suppose that I am pleading for a dead orthodoxy, or an enforced uniformity of taste or thought. There is always a place for protests against the main convention, for rebellion, paradox, partisanship, and individuality, and for every personal taste that is sincere. Progress comes by contradiction. Eddies and tossing spray add to the beauty of every stream and keep the water from stagnancy. But the



true Grammaticus, while expressing faithfully his personal predilections or special sensitivenesses, will stand in the midst of the Grammata, not as a captious critic, nor yet as a jealous seller of rival wares, but as a returned traveller amid the country and landscape that he loves. The *Traditio*, the handing down of the intellectual acquisitions of the human race from one generation to another, the constant selection of thoughts and discoveries and feelings and events so precious that they must be made into books, and then of books so precious that they must be copied and re-copied and not allowed to die; the *Traditio* itself is a wonderful and august process, full no doubt of abysmal gaps and faults, like all things human, but full also of that strange half baffled and yet not wholly baffled splendour which marks all the characteristic works of man. I think the Grammaticus, while not sacrificing his judgment, should accept it and rejoice in it, rejoice to be the intellectual child of his great forefathers, to catch at their spirit, to carry on their work, to live and die for the great unknown purpose which the eternal spirit of man seems to be working out upon the earth. He will work under the guidance of love and faith; not, as so many do, under that of ennui and irritation.

### VIII

My subject to-day has been the faith of a scholar, *Religio Grammatici*. This does not mean any denial or disrespect toward the religions of others. A Grammaticus who cannot understand other people's minds is failing in an essential part of his work. The religion of those who follow physical science is a magnificent and life-giving thing. The *Traditio* would be utterly imperfect without it. It also gives man an escape from the world about him, an escape from the noisy present into a region of facts which are as they are and not

as foolish human beings want them to be ; an escape from the commonness of daily happenings into the remote world of high and severely trained imagination ; an escape from mortality in the service of a growing and durable purpose, the progressive discovery of truth. I can understand the religion of the artist, the religion of the philanthropist. I can understand the religion of those many people, mostly young, who reject alike books and microscopes and easels and committees, and live rejoicing in an actual concrete present which they can ennoble by merely loving it. And the religion of Democracy ? That is just what I am preaching throughout this discourse. For the central doctrine of that religion is the right of every human soul to enter, unhindered except by the limitation of its own powers and desires, into the full spiritual heritage of the race.

All these things are good, and those who pursue them may well be soldiers in one army or pilgrims on the same eternal quest. If we fret and argue and fight one another now, it is mainly because we are so much under the power of the enemy. I sometimes wish that we men of science and letters could all be bound by some vow of renunciation or poverty, like monks of the Middle Age ; but of course no renunciation could be so all-embracing as really to save us from that power. The enemy has no definite name, though in a certain degree we all know him. He who puts always the body before the spirit, the dead before the living, the *ἀναγκαῖον* before the *καλόν* ; who makes things only in order to sell them ; who has forgotten that there is such a thing as truth, and measures the world by advertisement or by money ; who daily defiles the beauty that surrounds him and makes vulgar the tragedy ; whose innermost religion is the worship of the Lie in his Soul. The Philistine, the vulgarian, the Great Sophist, the passer of base coin for true, he is all about

us and, worse, he has his outposts inside us, persecuting our peace, spoiling our sight, confusing our values, making a man's self seem greater than the race and the present thing more important than the eternal. From him and his influence we find our escape by means of the Grammata into that calm world of theirs, where stridency and clamour are forgotten in the ancient stillness, where the strong iron is long since rusted and the rocks of granite broken into dust, but the great things of the human spirit still shine like stars pointing Man's way onward to the great triumph or the great tragedy, and even the little things, the beloved and tender and funny and familiar things, beckon across gulfs of death and change with a magic poignancy, the old things that our dead leaders and forefathers loved, *viva adhuc et desiderio pulciora*.<sup>1</sup>

Sir JOHN E. SANDYS: "In the unavoidable absence of the Minister for Education, I have much pleasure in thanking our brilliant lecturer, my friend Professor Murray, for the address he has delivered. The charm of his voice, the felicity of his language, will long live in our ears. We shall think not only of what he said, but also of how he said it. We shall remember him as the populariser of the Ancient Greek classics; not as a man who brings the classics down to the people, who says, 'Take the first three verses of St. John's Gospel, and you will see how easy a language Greek is; you know English already and will find no difficulty with Greek';—but as a man who raises the people up to the classics.

We all sympathise with Professor Murray on the distressing position in which the Government have placed the trustees of the British Museum. As one who helped to start the resistance to the proposed occupation I rejoice to learn that a resolution on this point was passed by the Classical Association yesterday.

I have the greatest possible pleasure in moving this vote of thanks."

<sup>1</sup> "Living still and more beautiful because of our longing."

Dr. J. W. MACKAIL: "It is a custom or superstition that on these occasions a vote of thanks must be seconded. I am sure, however, that I shall be consulting your feelings and wishes as well as my own if I say very few words, for indeed any comment upon Professor Murray's address would be ill-placed. It is best, is it not? to leave it to produce its effect upon all of us. Among the many distinguished men who have successively occupied the Presidential Chair of this Association, men eminent (as he pointed out) in different kinds of life, there is none, I think, who has given us an address that went so directly to the heart of the matter and vindicated so nobly the real position and inwardness of classical study, and of our position as classical students. To us, at least, the classics are in a proper sense a religion, and by a religion I mean a thing for which and by means of which a man or woman lives. When we are accused, as we often are, of living, so far as we are classical scholars, in a dead past, let us bear in mind that our position is fully vindicated by what Professor Murray has expounded to us. Our scholarship is a *religio*, a re-reading of the past, but that re-reading is, by the very nature of things, a re-creating. It means that we are absorbing into our present life the whole complex of history, the whole of the process (I would call it so rather than progress) of the ages through which and in which our present life exists. Progress, that singularly abused word, is merely the artificial projection upon a conventional scheme of time of what is in itself permanent and unalterable, the sum of things. What is, exists; and to every one here and now at any moment nothing exists strictly but the present. You see how easy, how inevitable, it is to pass from the physics of scholarship into its metaphysics. But what we strive to do, what to some extent we attain by means of this religion of classical scholarship, is so to enrich our present that it becomes not merely the transitory and superficial present that we are too apt to regard it as being; it becomes in fact and substance immortal. If we bear this in mind there will be no risk that our own scholarship will become a superstition and not a religion.

Professor Murray spoke of its being an escape from the present and actual world. I would rather say—there is no difference of opinion between us—that it was not so much an escape as an



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enfranchisement. It means not that we escape from or get rid of the current and superficial though important elements which constitute our daily life; it means that we bring them into relation with and make them part of a much larger whole. And for those of us who are occupied from day to day with the machinery of education, including I suppose the greater part of this audience, it is a great help, a perpetual help, to reflect that this machinery is only a conventional way, as it were, of looking at the reality, and that the reality is there all the time, in us and of us, and is in fact the life in which we live.

We shall be occupied, I take it, this afternoon in a discussion very largely on educational machinery; we shall be occupied, that is to say, in looking at the classics from a material point of view. So far as we do so, the classics of course are merely on the same footing with anything else that is material. We have been reminded this morning that they have a different and much higher footing. Let me only quote a verse from a very distinguished classical scholar who is not, I am afraid, one of the most ardent and devoted friends of this Association; it bears very much upon the matter in hand. This is the epitaph which will be pronounced upon each one of us, and it rests with us whether it be of condemnation or of immortal praise:

These, in the day when Heaven was falling,  
The hour when Earth's foundations fled,  
Followed their mercenary calling  
And took their wages and are dead.

JANUARY 8TH

### AFTERNOON SESSION

The CHAIRMAN: "Our discussion this afternoon is a resumption of the discussion of last year. The proceedings were broken off in the middle of the consideration of the position of the classics in schools and the difficulties and possible improvements in the way of teaching them, on which a number of practical schoolmasters were giving us exceedingly valuable advice and criticism. We want to continue that discussion, and Dr. Cyril

Norwood, Master of Marlborough, has kindly consented to open it."

Dr. CYRIL NORWOOD: "The subject on which I have been asked to speak this afternoon is well chosen and timely, and of the greatest importance for the future of education. For those ever-receding years that will immediately follow the war will certainly be very critical ones for the future of the classical tradition of this country; but I think, if we enter on them in a broad and liberal spirit, if we have nothing to do with the policy of intransigence and do not talk too much about the universal suitability of the grand old fortifying classical curriculum, as Matthew Arnold calls it, if we make up our minds what we mean to do and the way to do it, we shall not find the way so difficult; at any rate on us the responsibility lies. It is we who have enjoyed a classical education, we who understand its value, we who are in the line of the torch-bearers and who must hand the torch on.

I think it must be confessed that at the present moment we are in a rather bad tactical position, and I think that position is due to the continued maintenance of compulsory Greek at Oxford and Cambridge. I am sorry to introduce the subject. I have great sympathy with the motives and arguments which weigh with the supporters of the present position. I am also aware that this Association has always refused to express any opinion on the question as an Association; but I am speaking as an individual member, and on a subject, consideration of which can scarcely be excluded because of the amount of prejudice which the continuance of compulsory Greek excites. In itself the standard required is contemptible, offering no difficulty to an average school and to a moderately intelligent pupil, save in so far as it is a nuisance and to many seems absolutely useless. But it is responsible for the continuance of an idol in the marketplace with our friends the scientists, that the schools only care about Latin and Greek. It is in part responsible for the general delusion that nothing whatever has been done in schools for the last twenty or thirty years to make the education given a better preparation for life, and it sends out a number of recruits year by year to the ranks of the opponents of classical education and the humanities, while I do not think it has added one classical

scholar to our ranks. The policy of the Universities hitherto has seemed to me a policy of trench warfare. They have erected compulsory Greek into a sort of Hindenburg Line on the future of which depend the humanities and most that makes life worth living. During the whole of the time that I have been helping to build Classical Sides out of material consisting of boys whose parents have had little or no tincture of Latin or Greek, I must bear witness that the continuance of compulsory Greek at Oxford and Cambridge has had nothing to do with the success of that work and, because of the hostility which is excited, has often been a hindrance.

I am glad that as an Association we are not committed to the continuance of that policy and that we are urging a course which cannot admit of any gainsaying, which cannot be expressed better than in the words which I heard from Sir Frederic Kenyon when addressing the President of the Board of Education at the Deputation: 'We do not ask that knowledge of the classics shall be compulsory on anyone, but we do ask that ignorance of the classics shall not be compulsory on anyone.' I think we are right in urging that the ideal for which we must stand is that there shall be in every area at least one good school which shall be open to every promising boy and girl, in which the classics shall be taught to a high standard. That demand surely cannot be resisted, and I believe it has been endorsed by the Executive Committee of the Board of Scientific Societies. It is moreover a practical policy, something which an enlightened Board of Education, such as we have, with the assistance of many classically trained masters and mistresses, such as we have, must help to secure. But, in itself, it is not a complete solution of our difficulties. In itself it will not give us quite all that we want; particularly on that practical question of the transfer of promising pupils I do not think it will do very much. After all, human nature is human nature, and schools do not like parting with their promising pupils, and the boy or girl who is promising in classical studies is generally no fool at other subjects. Besides that, neither the children nor their parents know the chances in other schools or along other lines of education, and they will stick to the familiar and follow the strong point of their own school. But I do not want to belittle the gain of

having in every area one school capable of giving classical instruction.

Thereafter everything will depend on the Head Masters and Head Mistresses. After all they have the influence and the deciding power. On the whole, the teaching profession in this country has been loyal to the humanities, but we have to remember that Heads of Schools are in constant temptation, and it is easy to bow to popular opinion by belittling the classics or damning them with faint praise, by pressing modern languages or science, or inventing some particular modernising commercial curriculum. I think that the future of the classical sides of those great day schools which will increase so much in the future will depend on the extent to which the Head Masters and Head Mistresses interest themselves in every individual child from the age of twelve upwards, watch them and set their course for them. To do that they must be able to show that classics lead somewhere. I am afraid the average parent would not appreciate the arguments we heard this morning, and that general intellectual development is something that they will not appreciate. To talk of a course at Oxford or Cambridge when a child is twelve seems futile, the Law is out of their reach, the Church appeals to the few; the Civil Service counts for everything with them. If you can say to them that Greek is a subject which counts not only for the higher appointments in the Civil Service, but for the intermediate appointments, Greek will not fall to the ground; and if it counts for all Second Division appointments as well, I should be quite confident about the future of Greek in the schools of this country. I will go so far as to say that the future of Greek in the schools of the country, the democratic schools, lies in the hands of the Civil Service Commissioners. If they exclude it, the poor parent will consider it a luxury he cannot afford; if they include it, it will be secure. And I strongly press upon this Association the practical policy of demanding that Latin and Greek shall take their place on equal terms in the curricula of schools, favour being given to no subject, and that the Civil Service Commissioners shall bring Latin and Greek into the examination of all boys and girls.

That is one side of the policy I would urge. It is practical and opportunist, with none of the heroism of the last ditch, but



I do not want the Classical Association to become the home of any lost cause.

The other side of the policy is more educational. It is necessary to ask if everything is quite well with classics as taught in the schools and universities at the present time, and whether there are not some directions in which we can develop on better lines and make classics a better preparation for life in the world of to-day.

There is one danger which looms up in the immediate future, a danger often discussed but which has never been so serious as now, the overcrowding of the curriculum of the secondary school. There is Latin and Greek, English and mathematics, a modern language such as French. Then someone says German is a most important language and the fruits of German scholarship should be gathered; so in goes German. Someone else says it is intolerable to grow up without a knowledge of science and its discoveries, and a knowledge of Scientific Methods, and when they use capital letters they mean something which can only be gained by practical measurements; so in goes science. Another friend says it is intolerable that anyone should grow up without a knowledge of the history of the modern world, and the elements of political science and economy, it is also intolerable to study Greece and Rome on the literary side only, and not as states which have largely shaped the world in which we live; so in go all the histories and their concomitants. And you all know that I have not mentioned half the subjects that have been pressed during the last fortnight at the various annual meetings of our educational associations. What a position we have reached if we are to teach every child a little of everything!

I will content myself with the dogmatic assertion that it is my belief that there will emerge three types of general education, all of which ought to be recognised and accepted by the Universities, two of which will be mainly linguistic and one mainly mathematic and scientific with a minimum of languages, just as the first will have a minimum of mathematics and science. We will call them, (1) Classical; (2) Modern Languages; (3) Science. I believe the science taught to the linguistic boys and girls should be of a different kind from that taught to those who will make it a special study, and it should be taught later in their career,

on general laws, with cardinal experiments. We shall do better if we keep these three types unloaded with matter which does not belong to them. Latin and Greek will get the time they deserve by not being watered down by subjects which do not properly belong to them.

Mr. A. C. Benson, in a pamphlet he sent to me some months ago, said that there was no room in the curriculum of our secondary schools in future for both Latin and Greek and therefore they must drop out of the schools. I regard that as a counsel of despair. At the same time we have to face facts and must realise that there is a great deal to be done in the time at our disposal, and perhaps our classical teaching in the past has been unduly specialised. I would hazard the opinion that that has been the fault as regards composition and verses. A standard is set for us by the open scholarships of Oxford and Cambridge, and every candidate who takes a paper on Latin and Greek verse must have spent 300 hours' preparation on the one and 200 on the other. And with what result? If he is successful the probability is that he will be asked by the authorities of the college to give up the study of the subject then and there. If, however, he goes on with it at the University, he will spend from six to eight hours a week on the same thing, with the only result, as Mr. Pickard-Cambridge has observed, that he will convert a  $\beta$ — into a  $\beta$ ? +.

My second point is that perhaps our teaching of prepared books has fallen into a bad groove:—two or three pieces of translation, a question on the grammatical peculiarities and irregularities that have turned up, a question to see if the notes have been read, and a question to see if the introduction to the book has been properly read. But there is nothing that interests a Vith Form more than to be allowed to work at the book and its ideas themselves, to treat the book as a book and a piece of literature, and to put in some independent thought upon it. It would be very stimulating to have a different kind of book paper which would call for some proof of this independent work. In the majority of schools books are all prepared in the same way: the translation is conscientiously done, every grammatical irregularity hunted out and pinned down, the notes carefully marked, the introduction left to the last; the process is one of

cram and is apt to be a little deadening. The same sort of thing goes on at the University. Everyone who develops a new theory about any such subject as the origin of the drama, or about art or psychology, is not content until a question is asked about this theory in an important examination, and the students have to get up the pros and cons of a subject which belongs only to specialists and experts.

We must make a great effort to make our classical training wider and simpler, dealing more with the ideas and perhaps a little less with the form, to read more widely and more rapidly, and to have less composition. I believe that that would be a more stimulating course and certainly a better preparation for the modern world for which we believe the classics are supremely excellent.

Finally, we can improve our methods of teaching. I think it is certainly possible to get more done in the time we have at our disposal, more than has been thought possible or respectable in the past, by rousing the interest of the pupils, getting more rapidly to the reading and dealing more with the content and ideas and freeing ourselves from the tyranny of composition. I throw that out as a line of discussion. My own expectation and hope in the future is to see rather fewer students of Latin and Greek, but those fewer much fitter. If that is so, the cause of the classics will gain and not lose. Latin and Greek will be in the future what they have been in the past, an inspiration and a source of strength to the ideals of the modern world in which we have to live."

Mr. RENDALL (Winchester): "The remarks to which we have listened are so vital, so sensible, and yet so challenging, that I cannot but respond to your request, sir, but anything I say will simply be by way of comment on the second part of the suggestions of the Master of Marlborough.

With regard to Latin verses, let us not deny that we have spent many of the best hours of our lives hammering out Latin verses. We have not all spent that time with profit, but some of us have by that means progressed towards our goal. We are aiming at an ideal—perfection—and do not let us say that those hours for the best of our students have been wasted. I grant that we have spent too many hours in this way, and that

the best of us might perhaps have achieved the same intellectual result with half the time. But I do not believe myself that you can by any other means so well feel the throb and pulse of emotional thought rendered in our own language, because, as has been pointed out this morning, and in the attractive Cambridge lectures by Mr. Quiller Couch, we do derive our spiritual inheritance from the Latins and the Greeks. The English language cannot be thoroughly understood without an understanding of the highest in our great progenitors. But so far I am with Dr. Norwood, that perhaps half the time would suffice for our best classics, and for those who have other bents and other facilities perhaps a quarter the time should be devoted to these studies. The conditions, however, in our schools have changed during the last twenty to thirty years, and the number of boys who take Latin verses at an advanced stage in the schools is one-fourth or even one-sixth what it was. In this line, as in most others, the schools have been progressive, but I do not think progress must go on *ad infinitum*. Apart from other considerations, many of us know that we bear through life as spiritual influences that affect us daily and hourly those pieces of English which we have pored over and endeavoured to translate. They are a permanent possession.

I think Dr. Norwood is a little hard upon examiners. Modern examiners also have moved. I do not think we are still concerned so much with what Sir Henry Newbolt has called 'the dumb-bells'; we do not wallow in the primitive mire of grammatical eccentricities; we do not hunt for those chosen specimens of the abnormal in our authors. Perhaps our critics are drawing too much on their memories of that which was. The modern paper does test and give scope for originality, and if a boy has shown an independent view, he gets marks on that ground.

With regard to the question, Can you cover very much more ground in classical reading? I would reply, Yes, in hours of independent study; but I do not think you can cover very much more ground upon 'prepared books' in school. I have tried to increase boys' speed; but they do not travel well at double the pace. If you are perpetually leaving your recruits behind, you dishearten them, and, if you do not pause to dwell on grammatical infelicities, you may well pause to point out felicities and



to draw out the thought rather than exhibit the form of the author. I believe that going slowly and patiently is a very useful discipline. It is those things which are read patiently and more than once that we carry with us through life; if you go faster through Thucydides, you will not carry it very much in your memory, it will not form a permanent portion of your spiritual outfit. One can of course push ahead over Homer or Herodotus, at four or five times the pace. Nothing is more important than to give boys time and scope to read for themselves. It has been an honourable tradition in the school over which I preside that boys should get up by themselves books and plays; for instance, the whole of Horace's Odes one term, twelve books of the Odyssey another. That is of the first importance. If you must examine from time to time, do so merely as a test of general reading and set a few essay questions. Above all, I do believe in the Greek language especially for its *χάρις*. Many people are appealed to by the innate beauty of the tongue and its thoughts. The Greek language and literature has this quality to a degree which no other language in the world has. You attract a greater amount of intellectual sympathy by means of the Greek language than by any other, and as long as its *χάρις*, its *μετρίότης*, its *φιλοσοφία*, its *σοφία*, influence our lives we shall get full value for the hours of study spent upon it.

I did not wish to rise to-day, for one other reason, because on one important question I confess that I am wobbling; I am beginning to doubt whether it is not wiser and better to carry our Latin to a further stage at the Preparatory School, and then, at some way up the public school, to commence the intensive culture of the greatest language in the world. That is the question before us in the immediate future."

Professor SONNENSCHN: "I had not intended to speak so early in the proceedings, but one point seems to me to be directly raised to which I might perhaps briefly allude. One of the outstanding facts of the situation is the overcrowding of the timetable, and we are ultimately face to face with the question of how time is to be provided for all the multitudinous demands made upon the teacher at the present day. The Head Master of Winchester remarked that the English language cannot be fully understood without a knowledge of Latin and Greek, in

which he has our whole sympathy. But I want to suggest that a counter-proposition can be made, viz. that the Greek and Latin languages cannot be learnt efficiently, or perhaps I should say expeditiously, without some previous study of English grammar. This is a point that I suggested—no doubt imperfectly and ineffectively—at the last meeting of the Classical Association, and of course it is not a popular line to take. But my object is not to be popular; it is rather to say what I really think about the matter; for I believe that there is a truth in it which is worth considering in connexion with the vital question of how to find time. I remember the pregnant saying of Napoleon: ‘The Austrians do not know the value of time.’ Should we not face this question and find out whether or not a previous study of the elements of English grammar on new lines—lines indicated to the world at large by the Report of the Joint Committee on Grammatical Terminology—will not save time? By ‘English grammar’ I mean a suggestive and illuminating study of the English language as a member of the Indo-European family and possessing the same fundamental features as are possessed by all the other members of the family. I do not at all mean that schoolboys and schoolgirls ought to learn Anglo-Saxon; but I think that an intelligent study of modern English grammar in the light of the best science of the present day would be valuable, not only in itself, but also as a basis for the study of Latin and Greek and other foreign languages. The old idea of classical schools that grammar can only be learnt through Latin, and that the English grammar may be picked up by the light of nature after an intensive study of Latin and Greek, is putting the cart before the horse. English grammar has an indefeasible claim to be the first grammar studied, because it is the grammar of our mother tongue. The formation of a grammatical consciousness should come through the study of the mother tongue; it is a monstrous method to try to create it by way of language as yet unknown. I think, therefore, that a study of English grammar on improved lines is an essential preliminary to the grammatical study of any foreign tongue, and that, when a certain stage has been reached in English, the further study of English should be continued side by side and parallel with the study of Latin and Greek grammar. This is my contribution to

the vital question, How are we to find time for all the subjects that clamour for recognition in the school curriculum, and in particular for Latin and Greek which are in danger of being crowded out? In pleading the cause of English grammar I believe myself to be also pleading the cause of Latin and Greek."

CANON CRUICKSHANK: "I wish to support Professor Sonnenschein as to the importance of learning the English grammar and giving practice in the correct way of speaking our own language before going on to Latin and Greek. Schoolmasters are very obdurate in the matter, and deny that there is any English grammar. I would pursue the matter on slightly different lines from Professor Sonnenschein and draw a definite distinction between the mother tongue and the other tongues which we learn afterwards. This brings me into contact with teachers of the Direct Method, who ask, 'Why do we learn a language?' and reply, 'Because we want to speak it.' I deny that *in toto*. Mr. Andrew<sup>1</sup> seems to make of the mother tongue, Latin, and Greek a sort of trinity. I do not wish Latin and Greek spoken, so I join issue with Mr. Andrew. English should be learnt meticulously, as a language we delight to speak properly, and there the essential point comes in—that English should be more carefully studied than at present.

The question of verses has been raised. In an artist's house one is apt to ask oneself, What have I created? The only thing I ever created was Latin verses. And one point about verse writing which is really important is that it is a creative act and gives one intense pleasure from that very fact. But I agree with the principle that the number of those who should be allowed to practise verses on a liberal scale should be severely cut down.

The age of beginning Greek has been mentioned. I think it would be a good thing if boys in future began Greek at fifteen or sixteen, instead of wasting a great deal of their time at preparatory schools between nine and ten, learning Latin and French, and not learning English. Boys should begin Greek at a public school. It should be taught to boys who have shown by ability in Latin that they are worthy of the honour of reading Greek, and Greek should be taught *well*,<sup>2</sup> and sufficient time given to it. The difficulty about the majority of public-schoolmasters at

<sup>1</sup> *Præceptor*, pp. 7-9 (Clarendon Press, 1913).

the present day is that while they know that Latin and Greek are worth teaching, and teach them admirably, they do not take so much trouble with other subjects, such as English literature and modern history. I want to see a generation of public-schoolmasters who will be full of enthusiasm for the teaching of ancient and modern history, etc., on the newer lines. I am a pronounced believer in the public-schoolmaster teaching as much as possible the same set of boys as the way to get a grip on the class. It would be an excellent combination if the same master taught Latin, Greek, and Natural Science."

MR. PICKARD-CAMBRIDGE: "With regard to verses, I want to repeat what I said at the Classical Association last year, that the extent to which verses are necessary for scholarship examinations is exaggerated. It is not really just to lay the blame at the door of college scholarship examinations if a great many boys at school who are not fit to do verses still have to do them. I can speak mainly for Oxford examinations; substitutes for verses are admitted and largely taken. It is also the case in a great many scholarship examinations, not only in those of colleges who examine alone, but of those which examine in large groups, that although a great many candidates take verses, the verses practically do not count as the number who reach a standard at which the verses are worth taking into consideration is very small, and the proportion of candidates who are successful in obtaining the best scholarships without verses is very large. At my own college last month we elected eight or nine classical scholars and exhibitioners of whom several took no verses at all. This is the case to a still larger extent with the colleges which examine in groups. It is a small point, but I wish to correct a wrong impression which is largely prevalent.

Another point about verses is, I think, that not nearly enough original verse-writing is done by those boys who are really fit to take verses, and that their work consists almost entirely of translating pieces of English poetry. I should not confine the practice of verse-writing so largely to that, but should give themes on which boys could write Latin and Greek verses of a more original kind. I have tried this a great deal with my own pupils at Oxford and find that it adds immensely to the interest taken in verse-writing, and it is a much more 'creative act'



than the mere translation of thoughts which very often will not really go into the language of Greek and Roman minds.

Some remarks have been made concerning prepared book papers. Here I speak with some feeling as the secretary of an examining body. One of the difficulties is this. If you depart far from the stereotyped form of book paper—a form which I deprecate—you have all the head masters down upon you in a body. As soon as we know what new lines public-school teaching is taking, we are quite ready to follow those lines. I have asked over and over again for suggestions, or specimen papers; but though I have received useful suggestions and have been able partially to embody them in subsequent papers, they are so different from one another that it is very difficult, and it would not be right, to embody most of them in papers which have to be set *to all schools at once*. If you are examining one school only, you can follow the lines of the teaching in that school; but in the large examinations, especially certificate examinations, when a paper has to be set for all schools at once it is not fair to take even the best ideas of one particular school and expect all the rest to do competent work upon them. What examining bodies really want from teachers is some agreement as to important lines of teaching which are to be followed in the public schools. It is the business of examining bodies to follow, and not to direct, what is done in the schools. The direction is the business of schoolmasters, and it is for the examining bodies to provide proper tests of the results. I should like to confirm what was said by the Head Master of Winchester; it is not really the case that papers, even as they are at present, fail to give scope for originality. Masters probably have very little idea how enormously any sign of originality scores in an examination; possibly it scores more than it deserves, because originality is not always the best thing. And questions are generally provided which allow boys to express their own ideas.”

THE HEAD MASTER OF CHARTERHOUSE: “I am glad the last speaker made a protest against Dr. Norwood’s remarks about books papers, because I think in that respect he was referring to a past age. The remedy lies in our own hands. I do not agree with Mr. Pickard-Cambridge that, if original papers are set, the Head Masters protest. Professor Conway set a most

original and interesting paper on some Books of Virgil for my With Form this year, which was highly appreciated by the boys and by the master who taught them. When schoolmasters set their own books papers, they are not of the type described by Dr. Norwood, and the less they are set by outsiders the better. But if one paper is set for a number of schools on the same book, it is impossible to meet the needs of the various teachers and boys. There must be a large number of alternative questions, or there must be special papers for special schools. The latter seems to me the best solution.

There is always a tendency in a public discussion on education for people to denounce evils which, if not already abolished, are in process of abolition. With regard, for instance, to the teaching of English grammar as a preparation for Latin and Greek, that is a reform for which head masters have long been pressing and which we have, in the last ten years, done much to bring about. It, however, does not depend primarily upon the teaching in the public schools, but on the teaching of boys before they reach them. I should like to remind you that public-school education is a very complex and complicated matter. It is not enough for any one person to say that English is an essential preparation for the classics and that every boy must be grounded in English before proceeding to Latin. Such a reform as that cannot be made suddenly. A public school receives boys in the middle of their education, drawn from perhaps 250 different preparatory schools. These are the creation of the public schools, but cannot be controlled by any individual school. By the system of education which has grown up in the past we have created a demand for a certain type of preparation; but we have most of us come to the conclusion in the last ten to twenty years that there are serious difficulties and omissions in that preparatory training as well as in the forms of the public schools to which it, to some extent, corresponds. If so, you have first of all to convince the head masters of the various public schools, all of whom draw from these preparatory schools, that there are those defects in the system. The head masters must recognise this publicly, and inform the preparatory schools what line of teaching they wish them to follow, and persuade the preparatory schools that they mean what they say. Ever since I have been

a head master we have been working to get some systematic scheme for a broadened basis of education for the boys coming to us from preparatory schools, and among other things to make English a more integral element in that earlier education. In order to do this, we have had to tackle the claims of classics as enforced on all the abler boys in practically all the preparatory schools by the terms of our entrance scholarship examinations. Whether you approve of entrance scholarships or not, they are a fact in our education; and we have had gradually to convince the preparatory schools that we do not want finished Greek and Latin scholars at the age of thirteen and a half, but simply boys who have been properly grounded. This complicated process is being gone through, and we are insisting that the English language is of far greater importance than has in the past been recognised. English grammar is taught as a grounding for other languages as well as an introduction to our own language, though not perhaps in the detail which would satisfy Professor Sonnenschein.

I learnt years ago that the object of education should be to turn out pupils who, as far as possible, should be experts in one subject and good listeners and intelligent appreciators of as many others as possible, and I am quite prepared to take that as the standard to be set before us now. In the great controversy (which we cannot avoid) between science and the classics, it seems to me that some principle of that kind is what is needed. From my own experience I should say that the classically trained boy has, on the whole, been a better and a more intelligent listener in matters of science than the scientifically trained boy has been in matters of classics. I hope that our classically trained boys of the future, whether many or few—and I am not content that they should be few—shall know enough of science to recognise its importance and to know when to call in the expert; and we want the corresponding knowledge for the scientifically trained boy.

There are three sets of boys in the public schools who, fifty years ago, were all taught the classics; the boy who is never going to get anywhere at all; the boy who is going to get a good long way, but in some non-classical subject; and the potential scholar. What I am afraid of is that the classics may in the

future be confined entirely to the potential scholar. It seems to me that it is the class of boy who is not going to be a scholar who should be protected and guarded. I agree with Dr. Norwood about compulsory Greek. Greek does need protection, but not that kind of aid. I agree with Dr. Norwood also about providing one classical school in every area, and the necessity of recognising Greek in the Civil Service examinations. The one country which has maintained Greek to a far greater extent than we do and far beyond what is conceived by the British people is Germany. There it is in effect given privileges over other subjects: for it is compulsory in the Gymnasien, which have a prestige among the schools comparable to what Oxford and Cambridge have in the past enjoyed over other Universities.

There are certain things which I want to see secured. I want the boy who sooner or later will turn to another subject to have some training in the classics that will confer upon him the benefits described this morning. I want Oxford and Cambridge to make it a regular practice that, no matter in what subject a boy has specialised at school or got his scholarship, he shall be free to start an entirely new subject at the University. This freedom of choice at the University is allowed in Germany; it is perhaps the only advantage which the German system has over ours. Of an Ober-Prima of twenty boys who have done little else but classics during their school career, only one perhaps will take a classical subject when he goes on to the University. I want a classical course which will be more or less complete at school, to carry a boy in Latin and Greek to a point at which you can say that he has soaked in something of classical thought and literature, a certain synoptic understanding of it. Then, if he goes on with classical work at the University, he will be a better learner in the higher departments; if not, he will still have something he would not willingly have missed, and is a better man for it. It is a misfortune if a certain number of unsuitable boys are forced through a classical curriculum which is uncongenial and not beneficial; but it will be a tragedy if an appreciable number who might have profited by learning Latin and Greek are to be deprived of that glorious opportunity."

MR. LIVINGSTONE: "I only want to dwell on one or two practical points in connexion with one of the subjects discussed,



the way in which boys can be led to have an insight not merely into the language of the Greeks and Romans but into the contents of their literatures. We heard that at Winchester it is a custom for two or more hours a week to be devoted to Unseen reading in the upper forms, as much ground as possible being covered, and the main emphasis being thrown upon the contents, not upon the grammar. I wonder whether that could not be further extended, and time given when boys came into a class-room to work by themselves under the eye and general guidance of a master; they could be compelled afterwards to produce written work to show that they had read what they were supposed to read, but within limits the choice of book might be left to them.

Then another point. I remember a master at Winchester who had the habit of giving five and sometimes ten minutes during the hour to remarks by himself on some subject of classical antiquity suggested by the lesson. For instance, we once read some selections from Herodotus. He talked about such things as Greek and Roman methods of fighting, the development of arms and warfare, the respective characters of Sparta, Athens and the Persian Empire, Greek geography, etc. I remember the interest of these talks; they gave one a better idea of what the classics were about and a *conspectus* of Greek history; they enlarged our background of knowledge and brought things into perspective. Could not that sort of thing be done more?

Then it seems to me that school curricula are often not well co-ordinated; the books read together are not always well chosen. The Head Master of Manchester Grammar School in the Board of Education Reports, No. 20, 'On the Teaching of Classics in Secondary Schools in Germany,' describes how in German schools 'directly Caesar is finished, they follow on with *De Imperio Cn. Pompeii*. This gives them a glowing description of Caesar's great rival. . . . In the same way the reading of Virgil's *Aeneid* 2 is made to coincide with Lessing's *Laocoon*. . . . Greek lyric poets are read at the same time as Horace's *Odes*. . . . They compare the Greek mercenary army of their Xenophon with the armies of Persia, of Alexander the Great, of the early Germans, of Rome, etc., etc.' That is a good example of the way in which classical courses can be co-ordinated, if they are well chosen. At present they are often designed as though we had forgotten that the different

books are not only complete in themselves, but also form part of the large picture of Greek and Roman Civilisation—a picture puzzle which we should build up in our pupils' minds, brick by brick, until the whole is complete.

And we might make more use of contrasts and comparisons when we choose books. For example, a play of Aristophanes might be read side by side with one of Plautus; Livy and Thucydides might be read in the same term, and different methods of writing history compared; Virgil and Homer, the three *Electra* plays, possibly even Euripides and a play of Seneca might be taken together; Pliny's *Letters* or the *Agricola* might be used to correct the picture of Roman Life given by Juvenal. Juvenal's Third Satire, which gives the impression made on a Roman by the Greek dependents in a great noble's house, might be compared with Lucian's *De Mercede Conductis*, which gives the reverse picture, and shows what the Greek dependent thought of the jealous Roman clients who hated him."

Professor URE: "It has been suggested that school education should be specialised under three heads: Classics, Modern Languages, and Science. How would that affect humanistic studies in the newer Universities? The best of our students normally take an honours degree, which means a specialised course in Classics, Modern Languages, History, or the like. If the schools specialise on similar lines, it becomes inevitable that the boys and girls who take Classics at school will take Classics at the University, and so with other subjects. It is a misfortune for Classical students to have been taught little but Latin and Greek, but it is a greater misfortune if, as is the regular thing now, those who take History or Modern Languages (including English) know little Latin and no Greek. Specialised school courses must perpetuate this bad state of things. The division between Classics and Modern subjects requires not to be emphasised, but to be made as little rigid as possible."

Canon SLOMAN: "The most important question at present is, How can Greek be saved? The question depends largely upon the possibility of giving time for it. Many other subjects are pressing for recognition now, English in particular, and it seems to me that the problem can only be met by an intensive system. I have had one or two very striking experiences in

my educational life of this system, of which I will mention two. When I was still at Oxford and had taken a Vacation Tutorship, I had a pupil who was intended for the Navy, but was at the last moment found to be ineligible for Osborne through some physical defect. It was decided to send him to Eton, and, his age being thirteen and a half, he must start the next term. He had never learnt a letter of Greek. I had six weeks with that boy to bring him up to the standard of admission at Eton, and also to rub up his Latin a little, his knowledge of which was very small. The result was that in six weeks' time he went up for examination and came out very nearly at the top. My second instance is of a boy who had reached the VIth Form and was nearly eighteen before he definitely made up his mind what he would do. He then decided to go in for science. He had taken the classical side, and had done no science up to that point. All the time possible was given to the subject during his last year, at the end of which he went up for a scholarship at Cambridge. He did not win a foundation scholarship but got an exhibition, and in the following year was elected to a foundation scholarship. That boy is now one of the European authorities in the particular branch of science that he took up. Those are only two instances, and they can be multiplied, and would be multiplied if the system of intensive teaching were further taken up. Now to apply this to the matter in question.

We want to teach English better ; the foundation must be laid in the preparatory school. The preparatory schools are largely dependent in their curriculum upon the entrance examinations of the public schools. Therefore if the head masters of the great public schools would agree together to drop Greek altogether out of their entrance examinations, a great step in the right direction would be taken. Otherwise a boy without Greek would be at a great disadvantage. Such a step would forward the cause we have in hand, the preservation of Greek. Intensive education deserves much greater attention than it has received in the past. In a difficult subject like Greek the time is wasted to a large extent by beginning it young. Let it be postponed to fifteen years of age and much time would be gained for other subjects."

The proceedings then terminated.

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FLEURE, Prof. . . . .	57	RAMSAY, Lady . . . .	58
GRANGER, Prof. F. S. . .	67	RAMSAY, Sir W. . . .	52, 58
KENYON, Sir FREDERIC	46,	RENDALL, M. J., <i>Head</i>	
50, 57		<i>Master of Winchester</i>	105
LEAF, Dr. W. . . . .	52	SANDYS, Sir JOHN E. . .	97
LIVINGSTONE, R. W. . .	114	SARGEAUNT, J. . . . .	59
MACKAIL, J. W. . . . .	98	SLATER, Prof. D. A. . .	41
MURRAY, Prof. GILBERT	45,	SLOMAN, Canon A. . . .	45, 56, 116
46, 48, 51, 74, 99		SONNENSCHN, Prof. E.	
		A. . . . .	47, 51, 107
		URE, Prof. P. N. . . .	45, 116

## STATEMENT OF ACCOUNTS,

			<i>Receipts.</i>					
			£	s.	d.	£	s.	d.
Balance in hand from 1916	...	...						72 5 10
Entrance Fees (30)	...	...	7	10	0			
Life Members (15)	...	...	45	7	6			
Subscriptions, 1914 (1)								
"    1915 (11)								
"    1916 (107)								
"    1917 (1,042)								
"    1918 (66)								
"    1919 (20)								
"    1920 (13)								
"    1921 (2) (1,262)			315	10	0			
Libraries (20)	...	...	4	12	0			
Victoria C.A. Affiliation Fee	...	...	2	0	0			
"    "    for Publications			0	12	6			
Grant from Durham Branch to-								
wards Occasional Publi-								
cations	...	...	1	1	0			
Sale of Occasional Publications			1	8	10			
Odd Sums	...	...	0	4	6			
			-----			378	6	4
Interest on Investments—								
£289 18s. 5d. New Zealand								
3½% Stock	...	...	7	12	2			
£300 India 3½% Stock	...	...	7	17	3			
£133 G.W.R. Co. 4½%								
Deb. Stock	...	...	3	19	9			
£100 5% War Loan	...	...	3	16	0			
			-----			23	5	7
Balance on Conversion of £100								
Exchequer Bonds into £100								
War Loan	...	...				4	8	5
			-----					406 0 4
								<u>£478 6 2</u>

Audited and found correct,

(Signed) H. J. DAKERS, Dec. 17, 1917.

## STATEMENT OF ACCOUNTS

121

DECEMBER 17TH, 1916, TO DECEMBER 16TH, 1917.

<i>Expenditure.</i>						£	s.	d.	£	s.	d.
Printing and Stationery	...	..				22	6	9			
Postage	...	...	...	...	...	32	3	1			
Clerical	...	...	...	...	...	47	16	6			
Bank Charges	...	...	...	...	...	6	11	3			
Conversion of Exchequer Bonds into War Loan						0	2	6			
Railway Fares of Council and Committees	...					83	9	4			
Accommodation of Council	...	...	...			3	13	10			
Reporting General Meeting	...	...	...			9	17	4			
Occasional Publications	...	...	...			17	13	6			
Advertisement in Classical Journals	...	...				12	12	0			
<i>Proceedings</i> , vol. xiii. (1916)	...	...	...			53	4	10			
<i>Year's Work</i> , vol. xi. (1916)	...	...	...			91	9	5			
						<hr/>			381	0	4

Balance, December 16th, 1917	...	...	...	...	97	5	10
							<hr/>
							£478 6 2
							<hr/>

(Signed) H. WILLIAMSON,  
Hon. Treasurer.





## APPENDIX

## FORMER PRESIDENTS OF THE ASSOCIATION

- 1904. THE RIGHT HON. SIR R. H. COLLINS, M.A., LL.D., D.C.L.,  
Master of the Rolls.
- 1905. THE RIGHT HON. THE EARL OF HALSBURY, D.C.L.,  
F.R.S., Lord Chancellor.
- 1906. THE RIGHT HON. LORD CURZON OF KEDLESTON, G.C.S.I.,  
G.C.I.E., D.C.L., F.R.S.
- 1907. S. H. BUTCHER, Esq., M.P., Litt.D., D.Litt., LL.D.
- 1908. THE RIGHT HON. H. H. ASQUITH, M.P., K.C., D.C.L.,  
Prime Minister.
- 1909. THE RIGHT HON. THE EARL OF CROMER, G.C.B., O.M.,  
K.C.S.I., LL.D.
- 1910. SIR ARCHIBALD GEIKIE, K.C.B., D.C.L., LL.D., Ph.D.,  
President of the Royal Society.
- 1911. THE RIGHT REVEREND EDWARD LEE HICKS, D.D.,  
Lord Bishop of Lincoln.
- 1912. THE VERY REVEREND HENRY MONTAGU BUTLER, D.D.,  
D.C.L., LL.D., Master of Trinity College, Cambridge.
- 1913. SIR FREDERIC G. KENYON, K.C.B., D.Litt., F.B.A.,  
Director of the British Museum.
- 1914. PROFESSOR WILLIAM RIDGEWAY, Litt.D., LL.D., Sc.D.,  
F.B.A., Disney Professor of Archæology, Cambridge.
- 1915. SIR W. B. RICHMOND, K.C.B., R.A., D.C.L.
- 1916. THE RIGHT HON. VISCOUNT BRYCE, O.M., D.C.L., LL.D.,  
P.B.A., F.R.S.
- 1917. PROFESSOR GILBERT MURRAY, LL.D., D.Litt., F.B.A.,  
F.R.S.L., Christ Church, Oxford.

## OFFICERS OF THE ASSOCIATION FOR 1918

---

### PRESIDENT

SIR WILLIAM OSLER, M.D., F.R.S., F.R.C.P., Regius Professor of  
Medicine, Oxford.

### VICE-PRESIDENTS

THE RIGHT HON. H. H. ASQUITH, D.C.L., K.C., M.P.

THE RIGHT HON. VISCOUNT BRYCE, O.M., D.C.L., LL.D., P.B.A.,  
F.R.S.

PROFESSOR R. S. CONWAY, Litt.D., Manchester.

THE HON. SIR W. P. CULLEN, M.A., LL.D., Chief Justice of New  
South Wales.

THE RIGHT HON. EARL CURZON OF KEDLESTON, K.G., G.C.S.I.,  
G.C.I.E., D.C.L., F.R.S., F.B.A.

THE RIGHT HON. LORD FINLAY, LL.D., Lord Chancellor  
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F.R.S.

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Oxford.

PROFESSOR W. GARDNER HALE, LL.D., The University, Chicago.

THE RIGHT HON. THE EARL OF HALSBURY, D.C.L., F.R.S.

PROFESSOR F. HAVERFIELD, D.Litt., LL.D., F.B.A., Oxford.

THE RIGHT REV. EDWARD LEE HICKS, D.D., Lord Bishop of  
Lincoln.

PROFESSOR HENRY JACKSON, O.M., Litt.D., LL.D., F.B.A.,  
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SIR FREDERIC G. KENYON, K.C.B., D.Litt., Litt.D., P.B.A.,  
Director of the British Museum.

THE RIGHT HON. AND MOST REV. COSMO GORDON LANG, D.D.,  
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ALEX. LEEPER, Esq., LL.D., Warden of Trinity College, Melbourne University.

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J. W. MACKAIL, Esq., LL.D., F.B.A.

THE RIGHT HON. VISCOUNT MORLEY OF BLACKBURN, O.M.,  
LL.D., D.C.L., F.R.S.

PROFESSOR GILBERT MURRAY, LL.D., D.Litt., F.B.A., F.R.S.L.,  
Oxford.

PROFESSOR H. DARNLEY NAYLOR, M.A., The University, Adelaide.

THE HON. MR. JUSTICE PHILLIMORE, Bart., D.C.L., LL.D.

PROFESSOR J. P. POSTGATE, Litt.D., F.B.A., Liverpool.

SIR EDWARD J. POYNTER, Bart., D.C.L., Litt.D., President of the  
Royal Academy.

SIR W. B. RICHMOND, K.C.B., R.A., D.C.L.

PROFESSOR W. RIDGEWAY, Litt.D., LL.D., Sc.D., F.B.A.,  
Cambridge.

PROFESSOR W. RHYS ROBERTS, Litt.D., Leeds.

PROFESSOR E. A. SONNENSCHIN, D.Litt., Birmingham.

SIR E. MAUNDE THOMPSON, G.C.B., D.C.L., LL.D., F.B.A.

PROFESSOR SIR HERBERT WARREN, K.C.V.O., D.C.L., LL.D.,  
President of Magdalen College, Oxford.

## COUNCIL

PROFESSOR A. C. CLARK, Litt.D., F.B.A., Corpus Christi College,  
Oxford.

THE REVEREND CANON A. H. CRUICKSHANK, M.A., The College,  
Durham.

W. EDWARDS, Esq., M.A., The Grammar School, Bradford,  
Yorkshire.

KENNETH FORBES, Esq., M.A., The University, Liverpool.

STEPHEN GASELEE, Esq., M.A., Magdalene College, Cambridge

THE REVEREND J. GOW, Litt.D., 19, Dean's Yard, Westminster,  
S.W.

MISS G. E. HOLDING, M.A., North London Collegiate School, N.W.

MISS M. S. LILLEY, M.A., Training College for Women, The  
University, Birmingham.



MISS D. E. LIMEBEER, M.A., Pendleton High School, Manchester.  
CYRIL NORWOOD, Esq., D.Litt., Marlborough College, Wilts.  
W. E. P. PANTIN, Esq., M.A., St. Paul's School, London, W.  
A. C. PEARSON, Esq., M.A., Nateby, Warlingham, Surrey.  
J. T. SHEPPARD, Esq., M.A., King's College, Cambridge.  
MISS E. STRUDWICK, M.A., City of London School for Girls, E.C.  
W. JENKYN THOMAS, Esq., M.A., Hackney Downs School,  
Clapton, N.E.  
MISS M. H. WOOD, M.A., The Cambridge Training College for  
Women, Wollaston Road, Cambridge.

*Representing the Classical Association of South Australia :*

PROFESSOR J. P. POSTGATE, Litt.D., F.B.A., Liverpool.

*Representing the Classical Association of New South Wales :*

E. R. GARNSEY, Esq., B.A.

*Representing the Classical Association of Victoria :*

MISS F. M. STAWELL.

#### HON. TREASURER

E. NORMAN GARDINER, Esq., M.A., 2, The College, Epsom.

#### HON. SECRETARIES

PROFESSOR D. A. SLATER, M.A., 4, Chalcot Gardens,  
London, N.W.3

PROFESSOR P. N. URE, M.A., University College, Reading.

## RULES

*Adopted at the first General Meeting of the Association, May 28th, 1904.*

*Amended at the General Meetings of January 5th, 1906, October 10th, 1908, January 11th, 1910, January 9th, 1912, January 13th, 1914, and January 6th, 1917.*

1. The name of the Association shall be "THE CLASSICAL ASSOCIATION."

2. The objects of the Association are to promote the development and maintain the well-being of classical studies, and in particular:—

- (a) To impress upon public opinion the claim of such studies to an eminent place in the national scheme of education;
- (b) To improve the practice of classical teaching by free discussion of its scope and methods;
- (c) To encourage investigation and call attention to new discoveries;
- (d) To create opportunities for friendly intercourse and co-operation among all lovers of classical learning in this country.

3. The Association shall consist of a President, Vice-Presidents, a Treasurer, two Secretaries, a Council of fifteen members besides the Officers, and ordinary Members. The officers of the Association shall be members thereof, and shall be *ex-officio* members of the Council.

4. The Council shall be entrusted with the general administration of the affairs of the Association, and, subject to any special direction of a General Meeting, shall have control of the funds of the Association.

5. The Council shall meet as often as it may deem necessary upon due notice issued by the Secretaries to each member, and at every meeting of the Council five shall form a quorum.

6. It shall be within the competence of the Council to make

rules for its own procedure, provided always that questions before the Council shall be determined by a majority of votes, the Chairman to have a casting vote.

7. The General Meeting of the Association shall be held annually in some city or town of England or Wales which is the seat of a University, or at any place within the limits of the British Empire which has been recommended by a special resolution of the Council; the place to be selected at the previous General Meeting.

8. The President, Vice-Presidents, Treasurer, Secretaries, and Council shall be elected at the General Meeting, but vacancies occurring in the course of the year may be filled up temporarily by the Council.

9. The President shall be elected for one year, and shall not be eligible for re-election until after the lapse of five years.

10. The Vice-Presidents, the Treasurer, and the Secretaries shall be elected for one year, but shall be eligible for re-election.

11. Members of the Council shall be elected for three years, and on retirement shall not be eligible for re-election until after the lapse of one year. For the purpose of establishing a rotation the Council shall, notwithstanding, provide that one-third of its original members shall retire in the year 1905 and one-third in 1906.

12. The Election of the Officers and Council at the General Meeting shall be by a majority of the votes of those present, the Chairman to have a casting vote.

13. The Council shall make all necessary arrangements for the conduct of the General Meeting, and in particular shall prepare the list of *agenda* and determine what papers shall be read. It shall also have power to bring before the General Meeting without previous notice all business which it considers urgent.

13A. Any member who may desire to propose a resolution or to read a paper at the General Meeting shall give notice accordingly to one of the Secretaries at least six weeks before the date of the Meeting. Notice of resolutions sent in under this Rule shall be circulated to Members together with the names of the respective proposers.

14. Membership of the Association shall be open to all persons of either sex who are in sympathy with its objects.

15. Ordinary members shall be elected by the Council.

16. There shall be an entrance fee of 5s. The annual sub-

scription shall be 5s., payable and due on the 1st of January in each year. The subscriptions of members elected during the last three months of any year shall count for the ensuing year.

16A. Libraries may subscribe by an annual payment of 5s. without entrance fee.

17. Members who have paid the entrance fee of 5s. may compound for all future subscriptions by the payment in a single sum of fifteen annual subscriptions. The composition payment of £3 15s. shall be reduced for old members by 2s. 6d. for every annual payment already made. Thirty years' payment shall carry membership for life.

18. The Council shall have power to remove by vote any member's name from the list of the Association.

19. Alterations in the Rules of the Association shall be made by vote at a General Meeting, upon notice given by a Secretary to each member at least a fortnight before the date of such meeting.

20. The Classical Association shall have power to enter into relations with other bodies having like objects with its own, upon their application to the Council and by vote of the same. The Council shall in each case determine the contribution payable by any such body and the privileges to be enjoyed by its members. The President of any body so associated shall during his term of office be a Vice-President of the Classical Association. But the members of the associated body shall not be deemed to be members of the Classical Association, nor shall they have any of the rights or privileges of members beyond such as they shall enjoy through the operation of this rule.

The provisions of Rules 8, 10, 12, and 16 shall not apply to the Vice-Presidents created under this rule. If the President of any body so associated is unable to attend the meetings of Council, the Council shall have power to invite that body to nominate a representative to serve for a limited period (not exceeding one year) as an additional member of Council beyond the number 15 mentioned in Rule 3.



# LIST OF NEW MEMBERS OF THE CLASSICAL ASSOCIATION (JOINING SINCE THE ISSUE OF PROCEEDINGS, 1917) \*

\* \* \* *This list is compiled from information furnished by Members of the Association, and Members are requested to be so kind as to send immediate notice of any PERMANENT CHANGE in their addresses to E. NORMAN GARDINER, Esq., M.A., 2, Epsom College, Surrey, with a view to corrections in the next published list. The Members to whose names an asterisk is prefixed are Life Members.*

ABRAHAMS, *Sir* L. A., K.C.B., India Office, Whitehall, S.W.1.

ANDERSON, R. H., 95, Alexandra Road, N.W.8.

APPLEBAUM, J. D., Mayville Road, Moseley Hill, Liverpool.

ASHLEY, *Miss* A. M., 21, Cleveland Terrace, Darlington.

ATTLEE, Ch. M., 19, Elvetham Road, Edgbaston, Birmingham.

BAKEWELL, *Miss* D. L., Wycombe Abbey School, High Wycombe.

BARNARD, *Miss* E., Bredcroft, Stamford.

BARNES, J. H., M.A., King William's College, Isle of Man.

BARTON, J. H. R., M.A., Northcote Place, Newcastle, Staffs.

BATTLE, *Prof.* W. J., University of Cincinnati, Ohio, U.S.A.

BAYLEY, K. C., M.A., The College, Durham.

\*BLOMFIELD, H. G., I.C.S., Constantia, Kurseong, Bengal.

\*BRIDGE, R. T., M.A., Charterhouse, Godalming.

BROOK, *Rev.* V. T., M.A., Charterhouse, Godalming.

\*BROWN, *Capt.* A. D. Burnett, Greenhurst, Beaconsfield, Bucks.

CARTER, *Miss* A., M.A., 16, The Friars, Canterbury.

D'ARCY, *Rev.* M. C., S.J., B.A., Stoneyhurst College, Blackburn.

EFFRON, G. H., B.A., 2, Shaw Street, King's Cross, Halifax.

EVANS, D. E., 2, Victoria Park, Upper Bangor, N. Wales.

FOX, *His Honour Judge* J. Scott, K.C., 3, Ripon Road, Harrogate.

GLASS, *Rev. Prof.* D., M.A., Rawdon College, N. Leeds.

\* The Council has thought it advisable to suspend for this year the printing of full Alphabetical and Topographical lists of members.

\*GREENE, F. Carlton, Board of Education, Whitehall, S.W.1.  
GURDON, *The Rt. Rev.* Francis: see Hull, *Bishop* of.

HAMMOND, H. M. F., B.A., Giggleswick School, Settle, Yorks.

HANCOCK, *Miss* E., 91 Shakespeare Street, Manchester.

HEPPLE, *Dr.* R. B., LL.D., 3 Meldon Terrace, S. Shields, Durham.

HULL, *Rt. Rev. the Lord Bishop of*, The Vicarage, Hessele, Yorks.

JENKINS, R. T. J., M.A., *Head Master*, High School for Boys, Cardiff.

JONES, *Rev.* D. J., B.A., St. John's College, Ystrad Meusig, R.S.O., Cardiff.

KEMP, *Miss* C. M., B.A., 5A, Springfield Gardens, Upper Clapton, E.5.

KILNER, G. W., M.A., Ormefield, Long Lane, Church End, Finchley, N.3.

LAKE, E. D. C., M.A., Charterhouse, Godalming.

LEVETT, *Miss* F., University College, Cathays Park, Cardiff.

LING, *Miss* D. L., B.A., The High School, Stroud, Gloucestershire.

LISTER, *Miss* H., 15, Oriel Street, Oxford.

\*LLOYD, *Miss* M. E. H., c/o Messrs. Humphrey Lloyd & Sons, Church Street, Manchester.

LONGSTAFF, *Miss* S. M., B.A., 39, Scarsdale Road, Victoria Park, Manchester.

MACFARLANE GRIEVE, R. W., M.A. (War Service).

MARSHALL, *Miss* M. E., 97, Richmond Road, Cardiff.

MEASHAM, *Major* R. J. R., R.E., Ash Lodge, Ash Priors, Taunton.

MORGAN, *Mrs.* Ch., M.A., Tynceal, Radyr, Glamorganshire.

MORLEY, G., B.C.L., Ranmore, Newland, Hull.

MORRIS, *Miss* M. E., M.A., 12, Grove Terrace, Withington, Manchester.

MURRAY, J. H. P., B.A., Government House, Port Moresby, Papua.

NIGHTINGALE, *Miss* E. C., M.A., Bootham School, York.

PETERSON, *Rev.* M. F., M.A., Grasmere Rectory, West Morland.

PILKINGTON, E. S., Mount Craig, Ross-on-Wye, Herefordshire.

- PRINGLE, *Rev. W. G.*, The Vicarage, Heddon-on-the-Wall, Wylam, Northumberland.
- RADCLIFFE, *A. F.*, M.A., Charterhouse, Godalming.
- RALPH, *Miss H. D. G.*, B.A., The Mount School, York.
- REES, *Miss F.*, B.A., Intermediate School for Girls, Pontypridd.
- ROBERTS, *Miss E.*, B.A., University College, Cathays Park, Cardiff.
- ROBERTS, *J. R.*, M.A., High School for Boys, Cardiff.
- ROSE, *Miss S.*, B.A., 9, St. Laurence Road, N. Kensington, W.10.
- SAMPSON, *Miss*, Edgehill Training College, Liverpool.
- SHARP, *Miss F.*, B.A., 5, Selwyn Road, Upton Manor, E.13.
- SHERRIFF, *Miss J.*, M.A., High School for Girls, Norwich Avenue, Bournemouth.
- SMITH, *A. P. Gordon*, M.A., Hymers College, Hull.
- THOSEBY, *A. E.*, M.A., Secondary School, Harrogate.
- TOWSEY, *A. Stanley*, M.A., Naylor House, Strand-on-the-Green, Chiswick.
- WALKER, *Rev. T. C. Harley*, M.A., B.Litt., Armstrong College, Newcastle-on-Tyne.
- WHITING, *Rev. C. E.* St. Chad's Hall, Durham.
- WILKINSON, *Miss C. S.*, Badminton House, Clifton Park, Bristol.
- WILSON, *Miss K. C.*, 135, Wood Church Road, Birkenhead.
- WOODROFFE, *Miss D. C. A.*, B.A., The Lodge, Mulgrave Road, Sutton, Surrey.
- WRIGHT, *Miss E.*, B.A., 132, Raby Street, Moss-side, Manchester.
- WRIGHT, *Miss J. T.*, Withington Girls' School, Manchester.

## LIBRARIES

- Hamilton College Library, Clinton, New York, U.S.A.
- Canterbury College, Christchurch, New Zealand.

## NOTICE

The Hon. Treasurer (*E. Norman Gardiner, Esq., M.A.*, 2, The College, Epsom) will be glad to receive the addresses of the following Members:—

COWL, *Prof. R. P.*

DAVIDSON, *D. D.*

EPPSTEIN, *Rev. W.*

FINCH, *J. J.*

GRIGG, *E. W. M.*

JASONIDY, *O. J.*

RHYS, *Miss.*

WILLIS, *J. A.*

# THE CLASSICAL ASSOCIATION

## MANCHESTER AND DISTRICT BRANCH

### *President :*

PROFESSOR A. S. PEAKE, M.A., D.D.

### *Vice-Presidents :*

THE RIGHT REV. THE BISHOP OF MANCHESTER ; THE RIGHT REV. THE BISHOP OF SALFORD ; THE VICE-CHANCELLOR OF THE UNIVERSITY OF MANCHESTER (SIR HENRY A. MIERS, M.A., D.Sc., F.R.S.) ; THE VEN. ARCHDEACON WILLOUGHBY C. ALLEN, M.A. ; PROFESSOR W. BLAIR ANDERSON, D.LITT. ; A. J. ASHTON, ESQ., M.A., K.C., RECORDER OF MANCHESTER ; MISS S. A. BURSTALL, M.A. ; PROFESSOR W. BOYD DAWKINS, F.R.S., D.Sc. ; SIR EDWARD DONNER, BART., B.A., LL.D. ; MISS D. E. LIMEBEER, M.A. ; THE REV. W. PARKER MASON, M.A. ; C. T. NEEDHAM, ESQ., B.A., M.P. ; J. L. PATON, ESQ., M.A. ; THE RIGHT REV. BISHOP WELLDON, D.D., DEAN OF MANCHESTER ; H. WILLIAMSON, ESQ., M.A.

### *Hon. Treasurer :*

H. J. DAKERS, ESQ., M.A.

### *Hon. Secretaries :*

MISS M. A. B. HERFORD, M.A., The University, Manchester ;  
MISS J. T. WRIGHT, Withington Girls' School, Fallowfield.

### *Hon. Secretary for School Lectures Scheme :*

MISS W. TURNER, M.A.

### *Committee :*

Chairman : PROFESSOR R. S. CONWAY, LITT.D. ; T. L. AGAR, ESQ., M.A. ; PROFESSOR M. A. CANNEY, M.A. ; MISS G.



## MANCHESTER AND DISTRICT BRANCH 135

CLAPHAM, M.A.; MISS ELAINE GARBUTT; H. GUPPY, Esq., M.A.; MISS E. HANCOCK, B.A.; L. HAWARD, Esq., M.A.; THE REV. J. H. HOPKINSON, M.A.; MISS J. HUSBAND, B.A.; MISS S. LONGSTAFF, B.A.; THE REV. T. NICKLIN, M.A.; J. S. BLAKE REED, Esq., B.A.; A. S. WARMAN, Esq., B.A.

### *Excavation Committee :*

Chairman: PROFESSOR R. S. CONWAY, Litt.D.; PROFESSOR W. BLAIR ANDERSON, D.Litt.; PROFESSOR W. M. CALDER, M.A.; PROFESSOR W. BOYD DAWKINS, F.R.S., D.Sc.; MISS M. A. B. HERFORD, M.A.; E. G. W. HEWLETT, Esq., M.A.; THE REV. J. H. HOPKINSON, M.A.; J. J. PHELPS, Esq.; PROFESSOR JAMES TAIT, M.A.; H. WILLIAMSON, Esq., M.A.

### *Hon. Secretary :*

THE REV. J. T. NICKLIN, M.A.

### *Hon. Treasurer :*

H. J. DAKERS, Esq., M.A.

Attention may be drawn to two special activities of the Branch :

(1) The Excavation Committee has issued a second edition of the Rev. J. H. Hopkinson's descriptive pamphlet (dealing with the Ribchester site), the cost of which will be gradually met by sales at the Museum and elsewhere. The Museum continues to be self-supporting. The number of visitors during 1917 was 958.

(2) The scheme for the Interchange of Lectures in Schools has again worked satisfactorily this year, and rather more lectures have been given. The Hon. Secretary for 1918 is Miss W. Turner, M.A., 174 Market Street, Hyde.

The Branch has sustained a heavy loss this year in the death at sea, in April, of Professor J. Hope Moulton. It also records with deep regret the death in action of Mr. C. E. Fry, who undertook the duty of Hon. Treasurer in 1913-14.

The following meetings have been held by the Branch in 1917 :—

*January 15th.*—Public Lecture by J. T. Sheppard, Esq., M.A., on “Sophrosyne: the Greek Virtue.”

*February 9th.*—Joint Meeting with the English Association. Lecture by Professor C. H. Herford, Litt.D., on “The Poetry of Lucretius.”

*September 26th.*—The Association took part in a Joint Meeting of the Associated Educational Societies, which was addressed by the President of the Board of Education.

*October 20th.*—Public Lecture (with Lantern slides) by Dr. Walter Leaf: “With St. Paul in the Troad.”

*December 7th.*—Lecture by Professor R. S. Conway, Litt.D., at a Joint Meeting with the English Association: “The Classical Elements in Shakespeare’s *Tempest*.”

Printed copies of two Resolutions of the Committee, dealing with the place of Latin in School Curricula, have been sent to all members of the Branch. The Resolutions read as follows:

(1) That, in the opinion of this Committee, it is of great importance to efficient teaching that in the first year of Latin some period should be allotted to the subject in every school-day, or at least on five days in every week.

(2) That if, at a later time, any reduction of this quota is desired in order to provide for a specialised study of other subjects, the reduction should not in any case be made until the pupil has attained a sound grasp of the structure of the language, and is able to deal intelligently with simple passages from Latin prose authors.

The Branch numbers 109 members.

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## BIRMINGHAM AND MIDLANDS BRANCH 137

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The following meetings of the Branch have been held during the year :—

*February 20th.*—(In conjunction with the English Association.) Conference on the Place of English in the Scheme of National Education after the War.

*March 6th.*—(In conjunction with the English Association.) Lecture on "Some War Poetry of the Eighteenth Century," by Sir Herbert Warren, K.C.V.O.

*March 8th.*—Lecture on "Plato," by Professor Muirhead, LL.D.

The Annual General Meeting was held before the Lecture.

*May 24th.*—Lecture on "Stoicism in Modern Thought and Literature," by Professor E. A. Sonnenschein, D.Litt.

*October 11th.*—Lecture on "Euripides and Modern Life," by Mr. J. T. Sheppard, M.A.

*November 1st.*—Reading of the "Hippolytus" of Euripides (Gilbert Murray's translation), by Sir Oliver Lodge, Principal of Birmingham University.

*November 8th.*—Discussion of the “Hippolytus,” the principal speaker being Sir Oliver Lodge.

*December 6th.*—Lecture on “Sophocles,” by Professor E. A. Sonnenschein, D.Litt., touching on various aspects of Sophoclean tragedy, and especially on the attitude of the fifth century Greek to the doctrine of immortality.

The four meetings in the winter term form part of a course (which will be continued throughout the Session) on Greek Tragic Drama, with particular reference to the tragedies of Euripides.

## LIVERPOOL AND DISTRICT BRANCH

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## LIVERPOOL AND DISTRICT BRANCH 139

### *Hon. Secretaries :*

MISS F. C. BEAUMONT, 16, Alexandra Drive, Sefton Park, Liverpool; MISS T. M. BROWNE (*pro tem.*), University Hall, Fairfield, Liverpool.

The Branch has now 88 members. The Annual General Meeting was held on January 26th, 1917. An interesting discussion took place on the conditions of Latin teaching in schools. The discussion was continued at further meetings on March 5th and May 21st, and the Branch finally passed a series of resolutions dealing with the amount of time which should be given to Latin in schools, and also with methods of teaching Latin.

*November 23rd.*—Professor Bensly, of Aberystwyth, lectured on “Latin Quotations in English Literature.”

## NOTTINGHAM AND DISTRICT BRANCH

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### *Secretary :*

MR. E. P. BARKER, University College, Nottingham.

### *Treasurer and Chairman of Committee :*

DR. F. S. GRANGER

### *Committee :*

MISS E. C. HOUSTON; MR. H. T. FACON; MR. H. M. LEMAN; MR. L. R. STRANGEWAYS; with the Secretary and the Treasurer.

The number of members was 35.

The following papers were read at meetings of the Branch during the year :—

*February 14th.*—“Luther and the Greek Gospels,” by Dr. F. S. Granger.

*March 14th.*—"The Horse in the Life and Wars of Some Ancient Peoples," by Mr. E. P. Barker.

*December 7th.*—"Rome the City of Art," by Dr. F. S. Granger.

### LONDON BRANCH

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#### *Secretary :*

MISS E. STRUDWICK, City of London School for Girls, Carmelite Street, E.C.4.

#### *Treasurer :*

MISS G. E. HOLDING, North London Collegiate School, Camden Town, N.W.5.

The fourth Annual General Meeting was held on Wednesday, March 21st, 1917. The names of the Officers and Committee elected are given above. Mr. MacGregor, who had held office since the inception of the Branch, found himself obliged, to the great regret of the members, to resign the Secretaryship. The chair was taken by Mr. E. H. Stewart Walde. At the conclusion of the meeting a lecture on "Some Classical Pillar Cults" was delivered by Mr. A. B. Cook.

In the Summer Term Miss D. O. Ivens read a paper upon "Origen and his Age."

In the Michaelmas Term two meetings were held, the first jointly with the Historical Association, when Principal R. M. Burrows delivered a lecture on "Venizelos and the Future of Modern Greece," and the second addressed by Dr. T. Rice Holmes on "A Chapter of Roman History, March-June, 49 B.C."

The number of members of the Branch is now 117.

### BRISTOL BRANCH

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#### *Vice-Presidents :*

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#### *Hon. Secretary :*

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#### *Committee :*

MRS. J. F. DOBSON, B.A. ; W. A. SMITH, ESQ., M.A., M.B.,  
M.R.C.P., F.C.S. ; THE REV. S. T. COLLINS, M.A. ; C. F.  
TAYLOR, ESQ., M.A.

During the year 1917 the following papers were read :

*February 23rd.*—"The Bearing of Attic Vases on Greek Literature," by the Rev. G. C. Richards, Fellow and Tutor of Oriel College, Oxford.

*March 15th.*—"The Art of Medicine in the Homeric Age," by F. H. Edgworth, M.D.

*October 12th.*—"The Romance of an Epic," by the Rev. S. T. Collins, M.A.

*November 9th.*—"Petronius the Novelist," by Professor G. Norwood, M.A.

*November 30th.*—"The Ritual of Isis," by the Rev. Dr. Lacy O'Leary, D.D.

The number of members is about 35, but several of these are absent on active service.

## NORTHUMBERLAND AND DURHAM BRANCH

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The following meetings were held during the year :—

*March 10th.*—The General Meeting. Canon A. H. CRUICKSHANK, M.A., read a paper on “Some Classical Parallels to the Dun Cow Legend.”

*May 26th.*—The Right Rev. the Lord Bishop of Durham gave his Presidential Address, entitled, “The Classics as an Influence in Education and a Delight in Life.”

*November 3rd.*—The Very Rev. Monsignor H. K. Mann, D.D., read a paper on “A Mediaeval Terence: Hrosvitha.”

*December 1st.*—The Rev. E. Pelham Pestle, M.A., read a paper on “Classics and the Boy: some Recent Tendencies.”



CARDIFF AND DISTRICT BRANCH

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B.A. ; MR. G. D. BROOKS, M.A. ; MR. I. BISGOOD.

The number of members shows a welcome increase ; it now  
includes 26 full members and 41 associate members.

At ordinary meetings papers have been read, or will be read  
before the end of the session, as follows :—

Miss Steuart, "New Lamps for Old" ; Professor Norwood,  
"Petronius the Novelist" ; Mr. E. J. Jones, "Aeschylus and  
Pindar" ; Miss G. Whale, "The Early Legends in Livy" ;  
Miss K. Freeman, "The Personality of Socrates" ; Mr. C.  
Brett, "The Mediaeval Tale of Troy" ; Miss D. Evans, "Ancient  
Rome in her Letter Writers" ; Mr. I. Bisgood, "Omens, Au-  
guries, and Oracles." It is hoped that the Open Lecture will  
be given early in the summer term by Dr. J. Rendel Harris on  
"The Apple Cult."

## LEEDS AND DISTRICT BRANCH

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MR. A. J. SPILSBURY, M.A.; MR. S. M. TOYNE, M.A.; MISS D. L. WALKER, M.A.; LIEUT. A. M. WOODWARD, M.A.; MISS K. T. ZACHARY, B.A.; together with the President, the Chairman of Committee, the Treasurer, and the two Secretaries.

Meetings of the Branch, March 1917–January 1918:—

*Wednesday, March 14th, 1917.*—Annual Meeting. Lecture by Professor T. Hudson-Williams on “An Education Bill from Ancient Greece.” The lecture was based on a Greek inscription (date about 210 B.C.) found at Miletus some fourteen years ago. Of this inscription, which describes in detail the foundation, at Miletus, of a free public school, the lecturer offered the first English translation, pointing out incidentally many close parallels between ancient and modern educational use.

*Thursday, November 15th, 1917.*—Lecture by Mr. A. J. Spilsbury on “Richard Bentley.” Bentley was, it will be remembered, a pupil at Wakefield Grammar School, where Mr. Spilsbury has lately been appointed Head Master.

*Saturday, January 26th, 1918.*—Annual Meeting, with lecture by Lieut.-Colonel Sir F. G. Kenyon on “Greek Papyri and their contribution to Classical Literature.” This paper will, with the kind permission of its author, be printed and circulated free among all members of the Branch. The papers read at the inaugural meeting, and at the four annual meetings, will thus have been received in their homes by each member of our large and scattered constituency, an arrangement which seems only fair at a time when attendance is unusually difficult. The social aims of the Branch have, however, not been neglected; and the meetings, though fewer than in times of peace, have afforded welcome opportunities for friendly intercourse and discussion.

Full members, 120; associate members, 50; total, 170.

## BOMBAY BRANCH

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MACOMISH, M.A., B.D.; MR. A. X. SOAREZ, M.A., LL.B.;  
MR. R. MARRS, M.A.; MR. H. V. HAMPTON.

Officers and Committee have been elected as above, but the  
Branch is for the present "in a state of suspended animation"  
and makes no further Report this year.



## THE CLASSICAL ASSOCIATION OF NEW SOUTH WALES

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MR. E. R. GARNSEY, B.A., Representative of the Association upon the Council of the English Classical Association.

*The Association sends no Report for 1917, having decided to suspend its activities for the duration of the War.*

# THE CLASSICAL ASSOCIATION OF SOUTH AUSTRALIA

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S. Australia.

## *Executive :*

The Officers, with MISS C. CLARK, M.A., MR. R. J. M. CLUCAS,  
B.A., MR. G. A. McMILLAN, B.A.

*Meetings are held at the University, at 8 p.m.*

The following papers were contributed during the year 1917 :—

“Horace, his own Commentator,” by Professor Naylor.

“Tennyson, Browning, and the Classical Spirit,” by Mr. J.  
Carlile McDonnell.

“Vergil’s Use of the Simile,” by Rev. C. H. Lea.

“Shakespeare and the Classics,” by Mr. D. H. Hollidge.

## THE CLASSICAL ASSOCIATION OF VICTORIA

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 Victoria ; MISS S. J. WILLIAMS, M.A., Talerddig, Castle-  
 maine, Victoria.

*Hon. Treasurer :*

J. H. THOMPSON.

During the year the following lectures have been delivered :—

Evenings :—Inaugural Address, "The Classical Outlook," by  
 the President, Dr. Alex. Leeper ; "Greek Architecture," by  
 Mr. W. Lucas ; "Reason and Passion in the Stoic Ethics,"  
 by Dr. J. McKellad Stewart ; "Town Planning and Applied

Science in the Days of Augustus, as evidenced in the Architecture of Vitruvius Pollio," by Professor W. A. Osborne; "The Philistine Pentapolis," by Dr. Sugden; "Why we Study the Classics," by Professor T. G. Tucker.

Afternoons:—"Early Christianity as viewed by Pagan Writers," by Mr. R. Lawson; "St. Paul on Classic Ground," by the Rev. E. E. Baldwin; "The Three Witnesses," by Mr. J. H. Thompson; "Minoan Crete," and "Mycenaean Civilisation," by Mr. W. Kerry.

At the close of the year a Symposium was held, and seven short papers contributed by various members of the association. A Circle for the reading of Greek plays in the original was formed at the beginning of the year, and many pleasant meetings have been held.

The Association continues to publish *Iris*, its monthly news-sheet, with reports of lectures and other items of interest to the members.













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Classical Association  
Proceedings

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